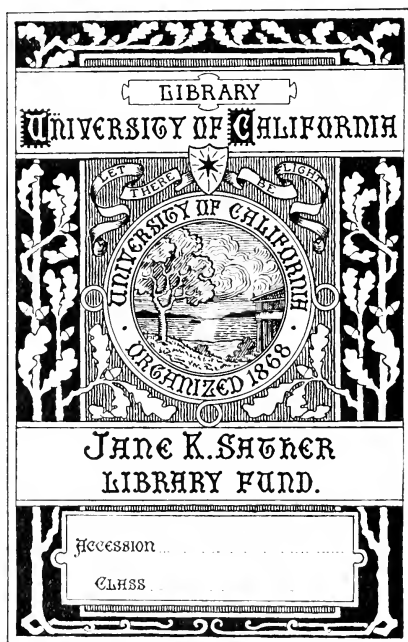
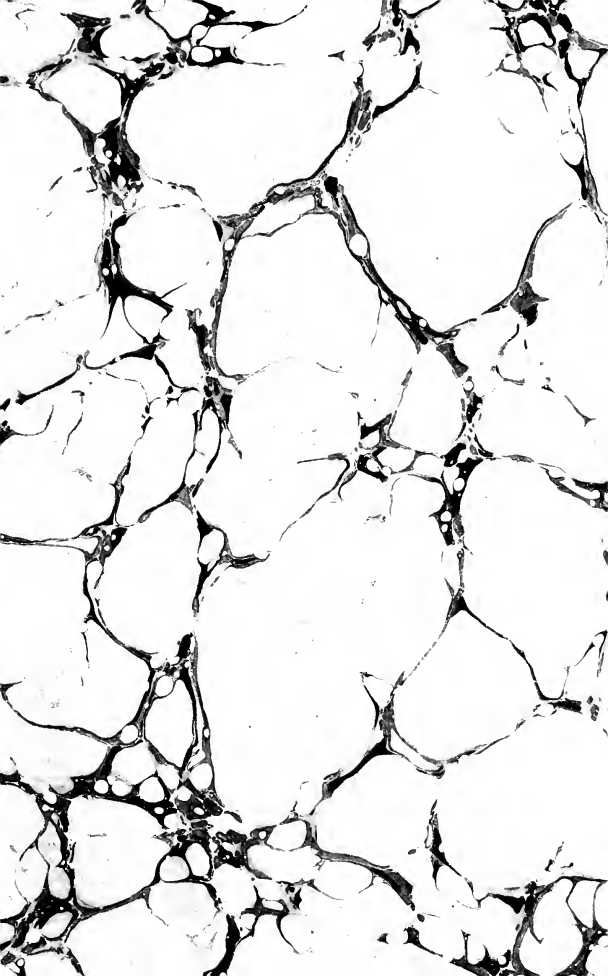


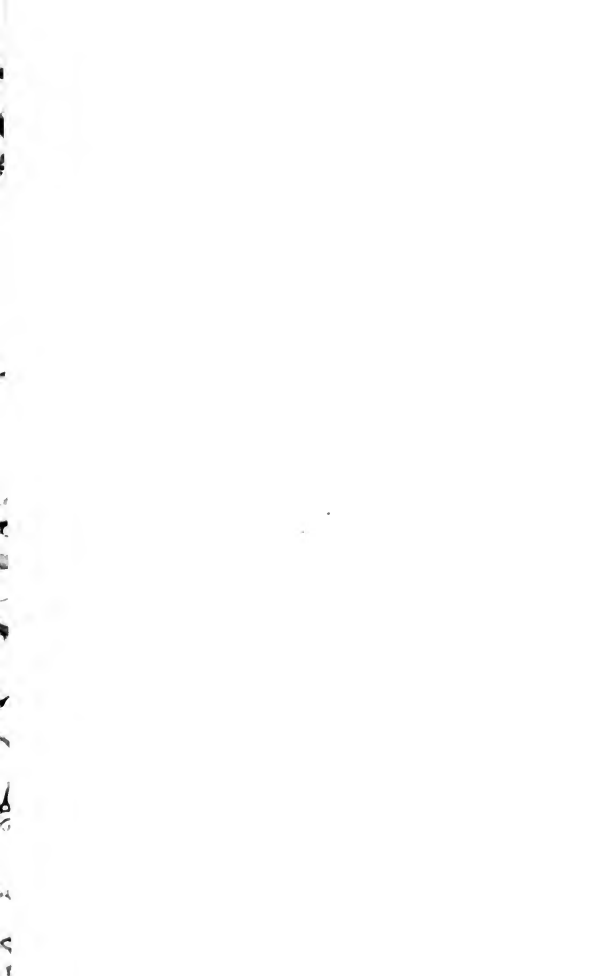
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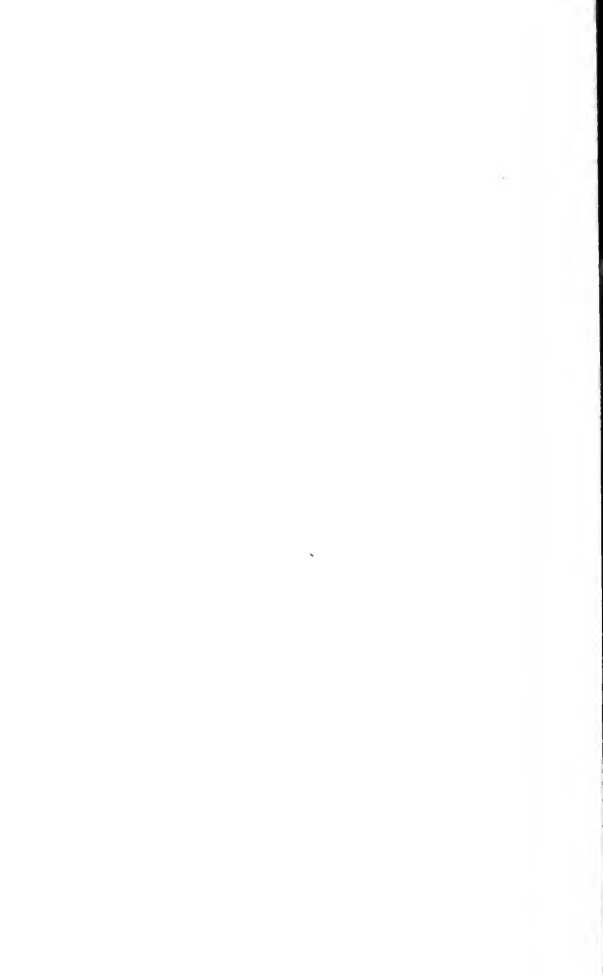


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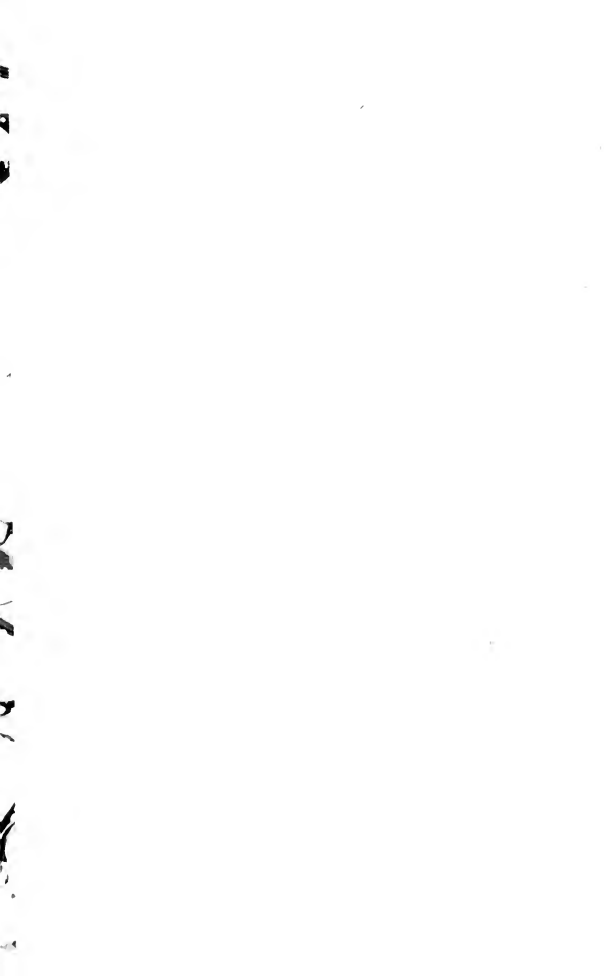














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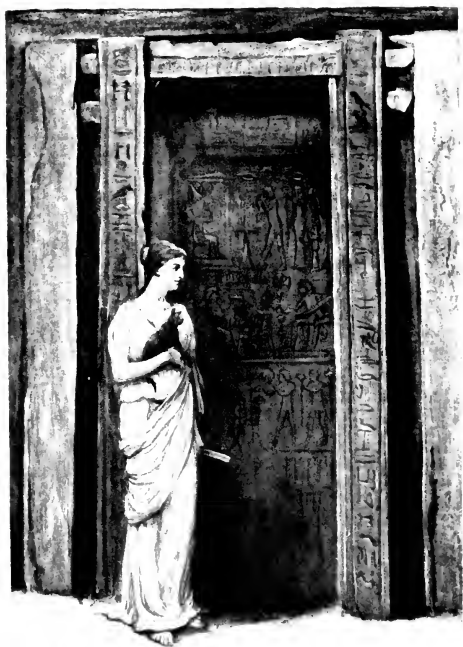
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SATER

TO

*COLONEL HENRY YULE.*

168873



## Herodotus in Egypt.

---

HE left the land of youth, he left the young,  
The smiling Gods of Greece, he passed the isle  
Where Jason loitered, and where Sappho sung :  
He sought the secret-founted wave of Nile,  
Of that old world, half dead a weary while ;  
Heard the Priests murmur in their mystic tongue,  
And through the fanes went voyaging, among  
Dark tribes that worshipped Cat and Crocodile.

He learned the tales of death Divine and birth,  
Strange loves of hawk and serpent, Sky and Earth,  
The marriage and the slaying of the Sun ;  
The shrines of ghosts and beasts he wandered through,  
And mocked not at their godhead, for he knew  
Behind all creeds the Spirit that is One.—A. L.

## To Herodotus.

---

FAR-TRAVELLED coaster of the Midland seas !  
What marvels did those curious eyes behold,—  
Winged snakes, and carven labyrinths of old ;  
The emerald column raised to Heracles,  
King Perseus' shrine upon the Chemmian leas,  
Four-footed fishes, decked with gems and gold :  
But thou didst leave some secrets yet untold,  
And veiled the dread Osirian mysteries.

And now the golden asphodels among  
Thy footsteps fare, and to the lordly dead  
Thou tellest all the stories left unsaid  
Of secret rites and runes forgotten long,  
Of that dark folk who ate the Lotus-bread,  
And sang the melancholy Linus-song.

—G. R. T.

## P R E F A C E.

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THIS translation of the second book of Herodotus, the book on Egypt, is reprinted from a sufficiently rare volume, “*THE* | Famous History of | *HERODOTUS* | *Conteyning the Discourse* of dyuers Countreys, the succession | *of theyr Kyngs: the actes and exploytes* | atchieued by them, the Lawes and | customes of every Nation: with the | true Description and Antiquitie of the same. | Deuided into nine Bookes, entituled with | the names of the nine Muses. | AT LONDON. | Printed by Thomas Marshe. 1584.” |

The little quarto only contains Books i. and ii. The Dedication runs:—“To the right excellent and virtuous *Gentleman Mayster Robert Dormer, sonne* to the noble Knight Sir Wyllyam Dormer, *B. R.* wisheth increase of worship, with the favoure of God.” Who is B. R.? Barnaby Rich has been guessed at; nothing is certainly known. He writes in a very colloquial style, too colloquial for Herodotus, and his pages are

a treasure of old English slang. He is as inaccurate, or as careless of close rendering rather, as may be. But B. R. tells a story with point, with breadth; above all, with enjoyment. Of what other translator of Herodotus can we say as much! Not of Beloe the proverbially flat, nor of Rawlinson the respectable.

As to the book itself, it is not common. Besides that in the British Museum, I have only seen a copy once belonging to Mr. Payne Collier, and now to the Rev. W. J. Loftie, and my own copy, which, I am happy to say, is much taller, cleaner, and in better case than Mr. Loftie's. The Editor may end by hoping that a new translator of Herodotus will arise, as lively as B. R.; less addicted to slang, and as accurate as modern scholarship can make him.







## THE RELIGION OF HERODOTUS.

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HERODOTUS in Egypt is one of the most curious and attractive figures in the most singular group of people and circumstances. He comes as the envoy of a race with a strong sense of its own youth, to a race already conscious of antiquity and of decay. A considerable expanse of time, which he regarded as historic (1000 years, see ii. 145), lay behind Herodotus in Hellas. He thinks Homer some four hundred years his senior, and behind Homer he discerns other

figures of elder poets and priests, warriors and soothsayers, Orpheus, Danaus, Melampus. Yet he feels that even the remotest persons in the legends of his race are of yesterday, compared with the dark backward of Egypt. Curious on all questions of origins, Herodotus first (for of Hecataeus we have received little) brings Egypt under the light of European inquiry. Acknowledging the great age of civilisation in the valley of the Nile, he looks there for the beginnings of knowledge—knowledge about men and gods, beasts and omens, arts and manufactures. The tendency to believe that institutions, myths, customs, were not developed alike under many skies, but were invented in one place, and were thence carried about the world, was powerful in the thought of Herodotus. It is a tendency still very vivacious, and the learned frequently endeavour to account for a myth or rite in a country new to them by supposing that it was brought from a country to them familiar, generally from India or Babylon, according to taste. Herodotus, in the course of his inquiry into all human and divine things, naturally adopts this line of conjecture. Wherever he discovers a resemblance between a Greek god or a Greek sacrifice or

mystery, and an Egyptian sacrifice, mystery, or god, he is apt to conclude that the thing or the deity was brought from Egypt. He was well aware that Greece had dealings with the land of Khem even in times before history : Homer bore witness to this, and Cyrus spoke of Egyptian settlers in Argos and of Io, who wandered, gad-driven, from Argos back to Egypt. Herodotus thus relied on a *vera causa*. There had been actual intercourse between heroic Greece and Egypt. If similar institutions were found in the two lands, it was natural to conclude that the younger had borrowed from the elder—borrowed gods and ways of worshipping them. Herodotus could hardly be expected to suggest that similar workings of similar minds in similar circumstances might have produced similarities of thought, practice, and belief. With his firm conviction that young Greece was but old Egypt's pupil, he came to the mystic Osirian land, expecting, perhaps, to discover something old, yet something true, about the nature of the gods and their relations to men. The questions, the eternal questions, had been mooted by Xenophanes and Empedocles. Were the gods the capricious folk of myths? Were they of human speech and

shape? Were they bond-slaves of necessity? Were they jealous or kindly? In Egypt Herodotus might hope to hear some whisper of ancient wisdom, to lift for a moment the star-sown veil of Isis.

Herodotus, in his Theology, is chiefly moved, like the author of the Book of Job, by the spectacle of the changes and chances in the world. Do the gods rule the destinies of men? Do they reward and punish human conduct? Are the vast vicissitudes of empires, the fall and rise of men, due to the divine justice or the divine jealousy? Can the ways of God or of gods be justified to men? This is, in truth, the gist of the Histories of Herodotus. With all his many curiosities about every trait of manners, every turn of events, every variation of morals in different conditions, what he is most curious about is the nature of the Divine, and of its human relations. The whirling wheel of fortune (i. 207) he contemplates as it is contemplated by the Buddha—from without. “Who moves it? Why does it abase the mighty and raise the weak?” he asks. “Τὴν ἀνθρώπων ἡν ὦν ἐπιστάμενος εὐδαιμονίην οὐδ’ αὐτὰ ἐν τῶντων μένουσσαν, ἐπιμνήσομαι ἀμφοτέρων ὁμοίως” (i. 5).

*"How low men are, and how they rise,  
 How high they were, and how they tumble ;  
 O vanity of vanities,  
 O laughable pathetic jumble !"*

Is it mere vanity, the Greek traveller asks, or is there something to be known of the hand behind the curtain that moves the kings and pawns on the board? Concerning all this there was no certainty in the home of eloquence and music, in the isles of song. It might be that "the meanest of the sacristans of Isis knew more than they." On the whole, Herodotus is disposed to believe in somewhat that is neither quite impersonal fate, nor quite a personal God, or gods—in τὸ θεῖον. "The Divine," says Solon, "is ever jealous, and delights to disturb the affairs of men" (i. 32). This is but a half philosophical statement of the popular belief in the evil eye, of the instinctive dread which makes the Cyclopes, in Theocritus, spit in his breast when he deems himself beautiful (vi. 39). This superstition has a rational basis, like others. Pride goes before a fall, because pride walks proudly, not looking to its steps. But the popular fancy has always conceived some vague force to which pride and prosperity are distasteful,

and to which Polycrates vainly sacrificed his Ring.

This is τὸ θεῖον in Herodotus ; this, more than aught else, is the metaphysical and scientific basis of his religious beliefs. "God has shown a sight of happiness to many men, and then has overthrown them utterly" (i. 32, vii. 105). "Great wrath (Nemesis) from God fell on Cræsus, belike because he deemed himself of all men the most fortunate" (i. 34). Here "God" and "the Divine" are equivalents for each other : there is no polytheistic notion, unless by "the god" we are to understand Apollo, the deity best worshipped by Cræsus. It is immediately after telling the varied tale of Apollo's dealings with Cræsus, and of the Lydian's endeavours "to tempt God," that Herodotus mocks at earlier Athenian credulity. The device of Pisistratus, whereby the tall and fair Phya, in Athene's armour, brought him back to Athens like a goddess visible, seems to Herodotus "the most ridiculous contrivance" (i. 60). He declares that the Athenians, with all their boasted wit, worshipped the woman, and accepted the return of the tyrant. Clearly Herodotus regards the visible apparition of a god or goddess to a multi-

tude as no longer credible ; yet, in other moods, he can tell of Pan's message to the lonely wayfarer in the hills, and of the great ghostly company that sped along the sacred way.

But his credulity again is overstrained by the *Æginetan* fable, that the wooden statues of *Damia* and *Auxesia* fell on their knees when the Athenians tried to drag them by ropes (v. 86). He will not believe that gods lie with women in the temples of Egyptian Thebes, or Babylon (i. 182). On the other hand, the amazing legend of *Aristeas*, who accompanied *Apollo* in the guise of a crow, and who appeared in human form at immense intervals of time, evokes no expression of disbelief (iv. 15). Nor does *Herodotus* dispute the beautiful miracle of *Helen*, who, in *Sparta*, restored a deformed child to beauty ; nor does he cavil at the wrath of the dead *Talchibius* (vi. 61, vii. 141). He is always ready to be persuaded by oracles and dreams.

To give examples of these were superfluous. Apparently he thinks that oracles are a kind of vague light shown forth by the gods, or by God, to guide or misguide men as their own conduct and their own wisdom in interpretation may chance to deserve. For the

Divine, to his mind, will not interfere too plainly, nor declare itself too manifestly, even within the region of the supernatural. Man must fight his own battle now with but vague and faint assistance. It is not as in Homer, where the gods appear manifestly, nor as of old in Phæacia. The divine tendency "makes for righteousness" and for the best. "The providence of God, as is natural, proves itself wise" (iii. 108). "There is a certain child of an oath," says the oracle, "which punishes the perjurer." The gods show forth signs and omens before the coming of a great disaster. They punish men who insult them directly by attacking their suppliants (v. 8). The gods are not ungrateful. When Cræsus fell, in spite of all his loyalty to Apollo, the oracle justified the ways of the god to the man, by announcing that "even the god cannot avoid the destined fate. Cræsus hath atoned for the crime of his ancestor in the fifth generation," namely, of Gyges, who slew his master. It would have been as easy to reply that Cræsus had carded an enemy to death with a fuller's thistle (i. 92), and that "the gods detest the excessive revenges of men" (iv. 205).

Such is the general Herodotean conception of



the divine government of the world. He holds a kind of Theism, in which a spiritual conscious force is limited in its action by destiny and by circumstance, but never fails to punish human arrogance. This is a theological way of conceiving the precept *Μηδὲν ἄγαν*—the strong, almost instinctive Greek sense of the beauty and the necessity of Law and Limit. But in this Herodotean divinity there is little of human sweetness and charity. These qualities best appear in the miracle wrought by Helen, and in the “divine providence” which commanded the child Cypselus to smile when in the hands of the man who would have slain him—“And when the man beheld it a certain pitifulness constrained him not to slay the babe” (v. 92). But this limited Divinity contrasts poorly with the rich beauty of Greek mythology as it glows in Homer and in art.

Herodotus pays little regard to questions as to the separate aspects and characters of the gods. It seems as if he had never felt disposed to answer such questions in his own mind, or as if his cautious reverence made him abstain. The Divine, to his fancy, seems something undifferentiated, to which local names and characters are

assigned by various races of men. Not that he would deny the separate existence of Osiris or of Dionysus. "A great ox hath trodden on his tongue," the bull Apis, and he is even provokingly silent about the mysteries and sacred stories that he has heard.

Could Herodotus have chosen a nation whose faith was to his mind, he would perhaps have selected the Persian (i. 131), at least if Persian custom corresponded to his theory of it. "It is not among their customs to raise statues, nor build temples, nor altars, and when others do so they reckon it against them as folly. To my thinking, because they do not hold that the gods have human form as do the Greeks. . . . The whole circle of Heaven they call Zeus. They sacrifice to sun and moon, to earth and stars, and water and wind." The worship of Mitra (Mylitta, or Alitta, or Ourania) they have learned from Arabians and Assyrians.<sup>1</sup>

As to the differentiating of the supernatural, the assignment to the mysterious force of different names, characters, and parts in the divine

<sup>1</sup> Professor Sayce (*Herodotos*, p. 78), says that Darius complains, at Behistun, that Gomates the Magian had destroyed "the temples of the gods."

comedy, Herodotus inclines, as has been said, to find its origin in Egypt (ii. 50). What he means by his assertion that the Greek names of deities came thence (as the names in Greece and Egypt are so totally different) it is hard to conjecture. Professor Sayce offers no explanation, except that Herodotus had "the same high opinion of the Egyptians that many Englishmen have of the French," and many more of the Germans. Perhaps Herodotus only meant that the *rôles* indicated by the names were originally Egyptian, that the Egyptians assigned "departments" to the gods, and that the Greeks followed their example. He also finds known gods all the world over: Dionysus and Urania as Orotal and Alilat in Arabia (iii. 8); and in Scythia, Hestia, Zeus, Apollo, Urania, Hercules, Ares, Poseidon. These wear such names as Tabiti, Papæus, Apia, Cetosyrus, Artimpasa, and Thauramasadas (iii. 59). Poseidon originally came from Libya. The Greek gods that had no Egyptian counterparts were, by origin, Pelasgian.

All this theory of borrowing is based by Herodotus on the close similarity of the rites of Osiris and Dionysus (ii. 49). He could not believe that the similarity came "by chance," and imagined

that Cadmus gave the ideas to Melampus. This argument would, of course, demonstrate that the rites of Aztecs and Zunis, when they resemble those of Egypt or Babylon, were carried to America from the Old World. The hypothesis of borrowing has always been a favourite with the learned. Now it is from Egypt, now from India, now from Phœnicia, now from Babylon that the myths and rituals of races are said to have set out. Canon Taylor has discovered that Psyche's is a Babylonian legend. It may be difficult, in many cases, to prove a negative, when intercommunication between races is possible.<sup>1</sup> But it is certain that the assignment of natural departments to gods, that Polytheism, in short, will always have an analogous character among races in certain stages of civilisation. Sahagun found many analogues of Greek gods in Mexico, but they were not borrowed from Greece nor from Babylon. If such ideas can be independently evolved, we may suspend the judgment when the learned ask us to believe that Greek myth and religion came from this or that alien centre, as fancy prompts or individual choice suggests.

<sup>1</sup> Gruppe, *Die Griech. Cult. und Myth.*, 150-171.

To Herodotus we owe the clearest foreign view of Egyptian religion in his own time. The most remarkable feature, doubtless, is the local animal worship. On this we have written so fully (*Myth, Ritual, and Religion*, ii. 97-108) that it would be tedious here to repeat all the argument. On the whole, it appears probable to me that Egyptian Religion, as far as we can trace it, is woven of three strands of thought and belief. The worship of the Dead, each of whom is an Osiris, is one strand; the worship of great elemental forces and forms of things, Sun, Moon, Heaven, Earth, is another strand; the worship, in many localities, of a beast, bird, or fish not sacred in another locality is a third strand. The last I take to be, in many cases, a survival of totemism. All these threads are antique, and all are interwoven, over and under each other, into a pattern of singular complexity. Osiris, at first perhaps the name of the Home, and of the King of the Dead, is identified with Sun, and Stream, with each man's soul, with the soul of all things. The same Osiris is bedizened, for local reasons, in bestial heads, in fur and feather, of ram and bull, crane and hawk. Political and theological syncretism blends god with god,

symbols are mixed with symbols, myth with myth, magic with theology: paternity and worship are diversely assigned. As Professor Sayce says, "The animal forms of the gods take us back to a remote prehistoric age, when the religious creed of Egypt was still totemism" (*Herodotos*, p. 344). But even totemists may have had their stories of a divine Earth, and Sun, and Heaven, and of Osiris, the King of the country of the souls, the Mighty Warden of the Ghosts. To illustrate one's theory and position while enjoying a gentle wrangle dear to antiquarians, one may quote a learned reviewer of my *Myth, Ritual, and Religion*. He says in the *St. James's Gazette* (December 3, 1887):—

"We may now proceed to examine the adequacy of Mr. Lang's own method in the selected cases to which he applies it. He devotes a chapter to the mythology of Egypt, and pronounces the beast-headed deities of that country to be survivals from savage totemism. Now, if there is any one ancient mythology the significance of which, owing to the abundance of ancient materials, is absolutely transparent, it is that of Egypt; and here, if the totemistic theory is correct, it ought to be easy to establish it. But Mr. Renouf, following such excellent authorities as De Rougé, Mariette, and Brugsch, has shown that the early Egyptian religion was essentially elemental

and largely solar ; while the grosser and more corrupt elements, the polytheism and the beast-worship, came in at a later day, gradually developing themselves down to the time of the Ptolemies. In the earlier texts the deities are few, and not totemistic but elemental. Osiris, Ra, Tum, and Horus are the Sun in different aspects ; Nut and Seb are the Heaven and the Earth, parents of the Sun ; Isis, the bride of Osiris, is the Dawn ; Set is the Darkness, Anubis the Twilight, and Thoth the Moon. Because these deities, whose significance is clear, are represented under animal forms or symbols, Mr. Lang contends that they were not elemental but totemistic. But Mr. Renouf has in several cases been able to explain how the animal representations originated. Thus Seb was the earth ; but the word *seb* in Egyptian signified also a goose, and hence the name of the Earth-god was ideographically expressed by the picture of a goose, which became the symbol of the deity. For a similar reason Thoth was represented by an ibis. These symbols no more imply an early totemism than the fish so often found pictured in the Roman catacombs proves the totemistic origin of Christian belief. The fish was a baptismal symbol, and the word *Ιχθύς* was also an anagram formulating the Christian creed. In other cases the animal representations of Egyptian deities were plainly symbols : like the lion of St. Mark, the eagle of St. John, the cock of St. Peter ; or the lamb, the dove, the hart, the peacock, the duck, and the fish represented on the sixth century ambo in the

cathedral at Ravenna. These animal symbols might with as much reason be adduced to prove the origin of Christian belief in totemistic savagery as many of the Egyptian and Greek examples on which Mr. Lang relies."

When a reviewer quite misstates the ideas of his patient it is probable that the patient is partly to blame. I may have so written as to make my critic think that my opinions about the Egyptian religion were almost the very reverse of what I really hold. My reviewer says :—"In the earlier texts the deities are few, and not totemistic but elemental. Osiris, Ra, Tum, and Horus are the Sun in different aspects ; Nut and Seb are the Heaven and the Earth ; Isis, the bride of Osiris, is the Dawn ; Set is the Darkness. . . . Because these deities, whose significance is clear, are represented under animal forms or symbols, Mr. Lang contends that they are not elemental but totemistic." I never believed anything of the sort, and I trust that I never said anything of the sort. I do not feel sure that Isis is the Dawn ; I do not feel sure that Osiris was not a kind of Hades before he was identified with the Nocturnal Sun, and with many other aspects of nature. What I said is :—



“‘In the oldest tombs, where the oldest writings are found, there are not many gods mentioned—there are Osiris, Horus, Thot, Seb, Nut, Hathor, Anubis, Apheru, and a couple more.’<sup>1</sup> Here was a stock of gods who remained in credit till ‘the dog Anubis’ fled from the Star of Bethlehem. Most of these deities bore birth-marks of the sky and of the tomb. If Osiris was ‘the sun-god of Abydos,’ he was also the murdered and mutilated culture-hero. If Hor or Horus was the sun at his height, he too had suffered spiteful usage from his enemies. Seb and Nut (named on the coffin of Mycerinus of the fourth dynasty in the British Museum) were our old friends the personal heaven and earth. Anubis, the jackal, was ‘the lord of the grave,’ and dead kings are worshipped no less than gods who were thought to have been dead kings. While certain gods, who retained permanent power, appear in the oldest monuments, sacred animals are also present from the first. The gods, in fact, of the earliest monuments were beasts. Here is one of the points in which a great alteration developed itself in the midst of Egyptian religion. Till the twelfth dynasty, when a god is mentioned (and in those very ancient remains gods are not mentioned often), ‘he is represented by his animal, or with the name spelled out in hieroglyphs, often beside the bird or beast.’<sup>2</sup> ‘The jackal stands for Anup (Anubis), the frog for Hekt, the baboon for Tahuti (Thoth). It is not till after Semitic

<sup>1</sup> Lieblein, *Egyptian Religion*, p. 7.

<sup>2</sup> Flinders Petrie, *Arts of Ancient Egypt*, p. 8.

influence had begun to work in the country that any figures of gods are found.' By 'figures of gods' are meant the later man-shaped or semi-man-shaped images, the hawk-headed, jackal-headed, and similar representations with which we are familiar in the museums. The change begins with the twelfth dynasty, but becomes most marked under the eighteenth."

Is this not a sufficient admission of the elemental character of many gods? Do I not say that these gods "bear birth-marks of the sky"? that two of them are "personal heaven and earth"? Are Osiris and Horus not regarded as sun-gods? Can I help it if, on the oldest monuments, they are figured by their beasts? Again, I have failed to explain my meaning if I have said that "the beast-headed deities of the country are survivals from savage totemism." What I mean is that (in many cases) the bestial head which Osiris or Amun Ra wears, in works of art, is a survival from totemism, not that an elemental god was originally totemistic. I pointed out that, in localities where a beast was specially adored, there a god with the head of that beast "finds the centre and chief holy place of his worship." I never dreamed of saying that Osiris, Ra, Tum, and Horus, Isis

and Set, were "not elemental but totemistic," as the reviewer declares. I accepted (ii. 110) M. Maspero's classification of the gods:—"The gods of death and of the dead were Sokari, Isis and Osiris, the young Horus and Nephthys. The elemental gods were Seb (Earth) and Nut (Heaven), with others. Among solar deities are at once recognised Ra, and others, but there was a strong tendency to identify each of the gods with the sun, especially to identify Osiris with the sun in his nightly absence." I said that many of the gods were represented, from various causes, with bestial heads and so forth. But the reviewer declares:—"Because these deities, whose significance is clear, are represented under animal forms as symbols, Mr. Lang contends that they are not elemental but totemistic." This is pretty nearly the very reverse of what I do say. One may state again, and afresh, one's opinion about the religion of Egypt.

I believe that, as far back as Egyptian religion can be traced, we find gods like Osiris, Nut, Isis, Seb, gods of elements, gods of departments, and that we also find the survivals of totemism in locally worshipped beasts, and in the custom of representing gods by beasts on the monuments. I believe

that the elemental and departmental gods, in the general syncretism and muddle of schools, faiths, and politics, often wore each other's insignia, as kings and emperors wear the uniform of regiments in each other's service. These insignia, such as bestial heads, are often, to my mind, relics of totemism. The reviewer gives M. Le Page Renouf's idea that Thoth was merely represented by an ibis. He is piously careful *not* to quote M. Maspero:—"Whatever they may have worshipped in Thoth-Ibis, it was a bird, and not a hieroglyph, that the first worshippers of the ibis adored" (*Revue de l'Histoire des Religions*, vol. i.) The reviewer gives the opinions of De Rougé, Mariette, and Brugsch, who more or less agree with him. His readers must find out for themselves that Maspero, Meyer, Tiele, Perrot, Pietschmann, and Sayce are against him on the whole. When the reviewer brings in "the lion of St. Mark, the eagle of St. John," and so forth, to show that the "animal representations of Egyptian deities were plainly symbolical," he does not tell his readers that I have specially mentioned these very sacred Christian beasts as a warning against hasty generalisations about totemism. Why, the Evangelists, as I

show, are occasionally beast-headed in art, and, as I have said, "we must not forget that representations of this kind in art may be only a fanciful kind of shorthand."

The science of religion can hardly be advanced by attributing to an opponent ideas which he does not hold, nor by quoting his adversaries while his "great allies" are carefully left in silence, nor by adducing, as opposed to his general theory, the very considerations which he has advanced to show that the theory must not be rashly pushed to extremes. But in these studies it is hard to make oneself understood by the partisans of opposite ideas. I believe that down to the time of Herodotus and Juvenal, when one nome worshipped a sacred beast and persecuted the beast of the neighbouring nome, and once a year solemnly sacrificed its own beast, *that* was a survival of totemism. I believe that when a departmental or elemental god wore a bestial head, that was in many cases a kind of compliment to the local sacred beast, who, again, had been a totem. But only an uneducated fanatic could fancy that the elemental gods had once been totems, or would deny that certain even of the sacred animals need never have been totems

at all (Tiele, *Theolog. Tijdsch.*, twelfth year, p. 261). The object of the study of religion is to unweave the many threads that make its complicated pattern, not to maintain that all manifestations of faiths have the same source, whether it be totemism, or the worship of Ancestors, or worship of the Elements, or worship of Deities invented for the purpose of making them preside over this or that department—Weather, Love, War, Fire, or what not. As to the origin of a belief in gods, it lies far behind the period which we can investigate.

Had Herodotus been compelled to state his own theory of the origin of the religion he knew, perhaps he would have declared that the oldest form was the Pelasgian (ii. 52). “They gave no name nor by-name to any of the gods, for they had heard of none.” He would, perhaps, have inferred that the Pelasgians acted as they did under a *sensus numinis*; a variety of vague inferences from unrecorded and unanalysed impressions, all making for a belief in the Divine. To these worshippers came, from Egypt to Dodona, the notion that the gods had names, and the origin of the habit of naming them. The names themselves were “given by Homer

and Hesiod," a very curious assertion. As for Herodotus himself, he plainly declares that "whence sprang each of the gods, and whether they all were from all eternity, and of what fashion they be, came to men's knowledge, as they say, but yesterday." To the knowledge of Herodotus these matters clearly never came at all. He is the most agnostic of religious, the most religious of agnostic men.

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## THE GOOD FAITH OF HERODOTUS.

THE good faith of Herodotus hath often been impugned, never more anxiously than by Professor Sayce in his "Ancient Empires of the East, Herodotus, i.-iii." (London, 1883<sup>1</sup>). Professor Sayce decides that the greater part of

<sup>1</sup> No attempt is made here to discuss points of Egyptology, or Oriental lore, in which the author would make but a poor figure. Nor are questions of textual criticism and grammar raised. The object is merely to study the charges brought against Herodotus, which can be examined in the light of Herodotus himself, his character, purpose, and method. To intrude on the special studies of a learned critic would be mere impertinent sciolism. But we have all a right to read Herodotus.

what our author tells us about the history of Egypt, Babylonia, and Persia is really a "collection of *märchen*, or popular stories, current among the Greek loungers and half-caste drago-men on the skirts of the Persian Empire." Even if this be true, as Professor Sayce remarks, "for the student of folklore they are invaluable." Folklore is itself a branch of history—of the history of the human mind—and we may thank Herodotus for *ιστορίης ἀπὸδοξίς ἥδε*. It is clear that *we* cannot blame him for collecting folklore. The question as to his good faith is not decided in the negative because he amassed traditions and legends. The real questions are, does Herodotus usually take *märchen* for historical facts, or does he merely give them for what they may be worth? And again, is he honest in his inquiry, and in his statements? As M. Maspero remarks, *Herodotus was not writing a history of Egypt*.<sup>1</sup> Herodotus merely tells us "the current legend in the streets of Memphis." Professor Sayce admits this—he admits that Herodotus is here the folklorist, not the historian—but the admission does not prevent him from criticising the most delightful narrator in the world much as

<sup>1</sup> *Contes Egyptiens*, p. xxxiii.



an unfriendly critic might treat Mr. Allan Quatermain.<sup>1</sup>

In his critic's opinion Herodotus "can see nothing but folly in the belief of his forefathers."<sup>2</sup> Yet he is more commonly charged with credulity, and is said to have "made demands upon the credulity" of his age.<sup>3</sup> Deserting the notion that, in his Egyptian traditional lore, Herodotus is merely the collector of *märchen*, his critic accuses him of "jealousy of others who had done what he thought he could himself do better," and of having a theory to maintain, "a philosophical, or, if the term is preferred, a theological theory, which was a combination of the old Greek belief in the doom that awaits hereditary guilt, and the artistic Greek conception of the golden mean." Why a man who "could see nothing but folly in the belief of his forefathers" should make false statements to buttress that very "old Greek belief" does not appear. But Professor Sayce attributes to Herodotus's pious care for a theory based on the "old Greek belief" (which Hero-

<sup>1</sup> I am unable to verify the criticism attributed to Lucian. *Vera. Hist.* ii. 42.

<sup>2</sup> *Op. cit.* p. 33, note 4.

<sup>3</sup> Page xiii.

dotus, ex hypothesi, "thought folly") his account, for example, of the dreams that preceded the expedition of Xerxes. That expedition "has to be preceded by dreams."<sup>1</sup> Now it does not seem bigoted to hint that these are not coherent charges. If Herodotus, like Homer, believed that the gods indicated coming events by dreams, then he saw a good deal besides "folly" in the "belief of his forefathers." He might, therefore, well record the stories of these visions, without being prompted by mere desire to uphold a theory. Again, if the tales were current, they came within the very province of Herodotus as defined by M. Maspero: "*Il nous apprend ce qu'on disait dans les rues de*" Susa. Thus we can scarcely admit, so far, that any point has been made against the good faith or the old Greek piety of Herodotus.

As to the various dates at which the *Histories* of Herodotus were published, as to the number of contemporary "editions" which it "underwent," the questions may provoke the learned discussion of critics, but are scarcely capable of being solved. What was "an edition" in these early days; what was the mode of publication?

<sup>1</sup> Page xvi.

For matters of fact Herodotus relies, as Professor Sayce shows, on such authorities as could then be found. It is certain that he was unable to read the Egyptian inscriptions. Whether he could tell a "forged Cadmeian" from a genuine inscription seems beyond our means to discern, as we have not the said Cadmeian or semi-Phœnician inscriptions before us. But it is extremely interesting, if it is true, that even in or before the period of Herodotus the clergy of Thebes were archæologists enough to be able to counterfeit very archaic writing.<sup>1</sup> Herodotus is discussing the date of writing in Greece. The Cadmeian or Phœnician characters he saw in the tripods at Thebes were "mainly like the Ionian." One tripod pretended to be dedicated by Amphitryon, another by Hippocoon, a contemporary of Laius. There *may* have been early Thebans so named, or the inscriptions *may* have been written at an early period to support that belief. In any case Herodotus is merely speaking of the characters which, though "Cadmeian," were already very like Ionian letters. He does not say, though probably enough he believed, that the tripods had actually been dedicated by the

<sup>1</sup> The passage is v. 59.

father of Heracles. The motive for forgery may have existed, but is not very apparent, unless it were merely to demonstrate the antiquity of the shrine.

Oracles, traditions, eye-witnesses, priests (or rather half-caste dragomen, whom Herodotus would so naturally mistake for priests), poets, foreign authors ("in cribs," as Colonel Newcome says), and Greek predecessors in prose, were among the sources of Herodotus. The list is long. But Professor Sayce, rather unkindly, finds traces of the "malignity" of Herodotus even in his quotations. He cites no Greek prose writer by name but Hecataeus, and differs from *him*. As to Sophocles, "his tragedies had formed no part of the school education of Herodotus; he had learned no passages from them, and was consequently unable to quote from them." But Mr. Swinburne formed no part of my school education, nor indeed did the *Border Minstrelsy*. Yet, without boasting, I could quote Mr. Swinburne and the ballads for an hour by Shrewsbury clock.

Probably the poetic knowledge of Herodotus was not limited by the "rep" he learned at school. It is also urged that he did not quote

Sophocles, because, as he was the "fashionable tragedian," "knowledge of a poet about whom every one was talking did not bring with it the same reputation of learning as a knowledge of prehistoric worthies like Musæus and Bacis." But if "every one was talking" about Sophocles, Herodotus must have been lonely in his ignorance if he could not quote him. It may be fancied, too, that Musæus and Bacis were not less familiar to Greeks than Thomas the Rhymer's prophecies to the Scotch borderers of a hundred years ago, and of earlier times. In that case a man might quote them without ostentation of learning.

We are discussing the good faith of Herodotus. Is it at all seriously disparaged by such arguments as these? Nay, do not such arguments display a certain prejudice in the mind of his critic? If this prejudice appears to exist, we may discount some of the other charges, for example, as to earlier prose writers, that Herodotus's "chief aim was to use their materials without letting the fact be known." We, too, are, and confess to being, prejudiced—prejudiced, not by ill-will, but by gratitude to Herodotus. We believe that he was a gentleman and a good man.

There is an age in the evolution of literature—an age surviving in the East, when each man writes, uses, and annexes as matter of custom the compilations of his predecessors. M. Renan makes this remark in his Biblical criticism. Herodotus may have been just emerging from this artless period of recognised plagiarism. I am pleading, as it were, for the favourable consideration of a very old friend. Professor Sayce remarks, on the other side, that “the passport to fame among the Greek-reading public of the age of Herodotus was the affectation of novelty and contemptuous criticism of older writers.” Perhaps the reading public of to-day may prefer the same credentials. But I would not pass “contemptuous criticism on” a writer so old as Herodotus. And it is curious that the contemporary critics of our Homer were, according to that hypothesis, so careful to forge archaisms, if the way to popularity was not through antiquity but through novelty. As to Hecataeus, from whom Herodotus is here said to have stolen, it is not so certain that the fragments attributed to him are not a late *pastiche* from Herodotus.<sup>1</sup> The passage in which Porphyry accuses Herodo-

<sup>1</sup> *Edinburgh Review*, 1884, p. 541.

tus of stealing his phœnix, hippopotamus, and crocodile hunt from Hecataeus is in Eusebius.<sup>1</sup> Eusebius is retorting on his opponents the foolish and futile charge of "plagiarism." "Plagiarists yourselves, as Porphyry shows," he cries, and then quotes a long black calendar, including Herodotus. But even if Herodotus gave the same account as Hecataeus of certain bits of folk-lore, or current waterside talk, βραχέα παραποιήσας, that proves nothing. Nobody denies that Hecataeus and Herodotus were both in Egypt at nearly the same time. The stories of the phœnix and the crocodile catching, which were told to one would be told to the other, and both might repeat them in much the same way. Any European traveller at Amorosiky, in Madagascar, may hear the *conte* which explains why a clan of Betsunarakas do not eat beef, and may repeat, almost in the same words as my friend Commander Haggard, the story of "The Crocodile in Love." Yet neither European would have plagiarised from the other. As Professor Sayce writes of "the mystical Phoenix (*bennu*), which brings the ashes of its former self to Heliopolis every five

<sup>1</sup> *Præp. Evan.*, x. 3.

hundred years," he surely must perceive that the tale was current, and might have been told in similar terms, and in similar terms reported, without any plagiarism, both by Herodotus and Hecataeus. Indeed, Herodotus (ii. 73) expressly gives the tale as a story of the people of Heliopolis, which he declined to believe. Is it credible that he plagiarised a mere anecdote which he declines to accept for more than a *märchen*? But Professor Sayce declares that "even in the ancient world it was notorious that he had stolen" the fable. The "notoriety" is the gossip of Porphyry, in a late age of forgeries.

We like not Bardolph's security. The critic himself admits (p. xxiii.) that Herodotus may have taken a piece of folk-lore "from the same source" as Charon took his. Why should we not be as lenient in the case of the Phoenix? As for Dr. Smith's Classical Dictionary, that learned authority declares the charge of plagiarism brought by Porphyry to be "wholly without foundation."

His critic is so hard on poor Herodotus, that one is obliged to fight him point by point. He desires to show the malignity of Herodotus.



Now (iii. 15) the traveller says he could find no certain eye-witness to tell him about the sea on the North of Europe, "though I did my best" (*τοῦτο μελετῶν*): "obgleich ich Mühe darauf verwandte" (Stein). Professor Sayce remarks that Herodotus, "when he is trying to disparage his predecessors, ostentatiously asserts it was his invariable rule to consult eye-witnesses." These charges of disparagement and ostentation are based on this passage (iii. 15), where Herodotus says nothing about "invariable rules" at all, but merely remarks that he did his best to find an eye-witness in one given case. It is not the good faith of Herodotus that suffers from this accusation, unless *τοῦτο μελετῶν* means, "as I make my invariable rule." But I am not disposed to pronounce for the correctness of this translation.

Mr. Sayce declares that Herodotus, "to judge from the way he writes, must have been a marvellous linguist, being able to converse freely with Egyptians, Phœnicians, Arabians, Carthaginians, Babylonians, Skythians, Taurians, Kolkhians, Thrakians, Karians, Kaunians, and Persians."

Does Herodotus tell us, or imply, that he

talked in all these languages? Were there not "Dragomen"? May not the foreigners have known Greek? As to *Phœnicians* (ii. 44), he conversed with "the priests of the god at Tyre." He does not say he conversed in Phœnician. As Mr. Sayce thinks that Herodotus's Egyptian priests were often Dragomen, he might make a similar allowance in Phœnicia. *Carthaginians* (iv. 43): Herodotus says not a word about conversing with them. Μετὰ δὲ Καρχηδόνιοι εἰσι οἱ λέγοντες (sc. γινῶναι αὐτήν, Stein). I confess I am at a loss to imagine how this can be regarded as a statement of Herodotus, that he could converse with Carthaginians. Nor is it anything but likely that the mercantile folk of Carthage could speak Greek. *Arabians* (ii. 108): "The Arabians also tell this tale," namely that, except for a providential arrangement, serpents would overrun the land. Who is boasting of being able to talk with Arabians? If I say "there is a Basque legend that the devil could not learn Basque," am I professing to be a greater linguist than the devil? *Babylonians* (i. 18 1.): "As the Chaldæans say," a woman sleeps with the god. Would any one "judge, from the way in which he writes," that Hero-

dotus was here asserting his power of conversing in Chaldæan? "The priests assert," he remarks, and never pretends that they spoke to him in their own tongue, and that he understood them. *Scythians* (iv. 5): "As the Scythians say, theirs is the youngest of peoples," and so forth. A man can speak only for himself; but it certainly never occurred to me that, in these and the similar texts, Herodotus was claiming credit as a linguist. About the Colchians and Egyptians he does say that "their tongues are alike," and here he probably went beyond his scope, and judged merely from unfamiliar sounds, which, he fancied, resembled each other. Professor Sayce adds a note on "his remark that Egyptian resembled the chattering of birds" (ii. 57). What Herodotus *does* say is that some Egyptian women seemed to the people of Dodona to chatter like birds. It does not appear that Herodotus gives any opinion of his own as to the sound of the Egyptian language. The talking doves of Dodona are merely ancestors in folklore of the birds of ballads—

"There cam' a bird frae Weary's Well,  
On water for to dine"—

and talking doves and nightingales are common

in French *Volks-lieder*.<sup>1</sup> The argument that Herodotus did not know the name of Osiris, because he often declines to mention him, is Wiedemann's. Professor Sayce puts it: "Herodotus or his authorities had not caught the name when taking notes; but, instead of confessing the fact, the father of history deliberately deceives his readers." Can any one really doubt the extreme reverence of Herodotus? Are all his veilings of the sacred chapters he knows mere concealments of ignorance? For example, when he says (ii. 45), "Gods and heroes be merciful to me for speaking thus!" When he speaks of Osiris, where he thinks fit to name him (ii. 48), he styles him Dionysus. In ii. 170 he will not name the god, because the god's *tomb* is in question. In fact, he conceals the name in places where the Death, Burial, and Lament for the Deity have to be mentioned, just as Plutarch, in a later age, will not tell all he knows on such subjects. He approaches with reverence a topic so awful as the slaying of a god.

<sup>1</sup> P. 180, note 2. The critic admits that it was "the Dodona people" who could not distinguish between the Egyptian language and the chirping of doves—a strange way of putting what Herodotus really says.

Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ Ὀὐκ ὁσίου ποιεῖν ἐπὶ τοιοῦτῳ πρῆγματι ἐξαγορεύειν τὸ ὄνομα (ii. 170).

"Yet elsewhere Herodotus has no scruple about mentioning Osiris under his Greek title, Dionysus!"

Then how could he be ignorant of the Greek title? It is plain that he only abstained from using the god's name when he had to touch on the Divine death and funeral rites. This is reverence, not fraudulent ignorance.

So, at least, we naturally understand it. But, if we find the good faith of Herodotus clear, and if theories of dishonesty and ignorance seem forced, enough has been said. The present writer has never been in Egypt, and cannot estimate the value of attacks on the local knowledge of Herodotus. If it is a question of the character of Herodotus, has that character suffered at all from the charges we have examined? If not, we are well content. For this is an old friend, and we are satisfied if the evidence that seeks to prove him a vain, mendacious, jealous plagiarist has been found wanting. He is no man of modern science, no philologist, no authority on ancient Egyptian monuments. He is a Greek, reverent, religious, curious, yet far

from being idly credulous; he is a traveller, a collector of traditions, an admirable writer, though "his speculations on philology and ethnology are never very profound."

It is intelligible that writers of an erudite age, whose speculations are always very profound, should quarrel with Herodotus, because he certainly was entirely ignorant of much that they know. He did not pass the limitations of his own country and his own time. But, take him for all he was, and all he claimed to be, and a pleasanter Worthy than Herodotus, a writer more kindly, truthful, pious, and entertaining, is not to be found in the greatest literature of the world. He was not a modern philologist, or Egyptologist. But one is puzzled to understand how this inevitable defect can be so unpardonable as to make him appear, in the eyes of learning, a liar, a boaster, and a thief.

# HERODOTUS

HIS SECOND BOOK ENTITLED

*EUTERPE.*



*AFTER the death of the most noble and vertuous King Cyrus, there succeeded him in the empyre a son of his, named Cambyfes, born of Cassandana daughter to Pharnaspheus, who dying long tyme before the king hir spouse, was greatly bewayled by him, and his whole empyre. The younge prince Cambyfes makinge none other accounte of the Iones, then of his lawfull seruants left him by the due right and title of inheritaunce, went in expedition against the Ægyptians, preparing an army as well out of other countreys as also out of the regions and borders of Greece, which were under his gouernment. The Ægyptians before such time as Psammetichus held the supremicy, thought them*

An experience  
wrought for  
the tryall of  
antiquitie.

them selues to haue bene the first and moste auncient people of the world. This king in time of his raigne and gouernaunce in *Ægypt*, for the great desire hee had to know by what people the earth was first inhabited wrought an experience whereby the *Ægyptians* were broughte to thinke that the *Phrygians* were the most old and auncient people of the earth, and them selues to be nexte in antiquity to them. For *Pfammetchus* by all meanes indeuouringe to know who they were that first and before al others came into the world, finding himselfe hardly satisfied with ought he could heare: practised a deuise and feate of his owne braine. Two young infants borne of base parentes, hee gaue to his Sheepheard to bring up and nourish in this maner. He gaue comaundement that no man in their presence or hearing should speake one word: but that being alone in a solitary and deserte cabyne farre from all company, they should haue milke and other foode brought and mynistred to them in due and conuenient time. Which thinges were done and commaunded by him, to the intent that when they left of their childish cries and began to prattle and speake plainly, he might know what speach and language they would first vse: which in proceffe of time fell out and happened accordingly. For  
being



being of the age of two yeares, it chaunced that the shepheard (who was their Nourice and bringer up) approching neere to the dore of the Cottage and entering in, both the little brats sprawling at his feete, and stretching forth their hands, cryed thus: *Beccos, Beccos*: which at the first hearing, the Pastour noted only and made no words: but perceyuing him selfe alwayes saluted after one sort: and that euermore at his entraunce the children spake the same word, the matter was opened to the king: at whose comaundement he brought the children and deliuered them up into his hands: whom when *Pfammetchus* also himselfe had heard to chat in the same maner, he made curiouse search what people used the word *Beccos* in their language, and in what meaning they toke it. Whereby he came to know that the word was accustomably used by the people of *Phrygia* to signifie bread. For which cause the *Ægyptians* came into opinion, that the *Phrygians* were of greater time and longer continuance then them selfes. Of all which matter, and the maner of doing thereof, I was credibly informed by the priestes of the god *Vulcane*, abiding at *Memphis*. Howbeit many fond fables are recited by the *Grecian* writers, that *Pfammetchus* geuing the children to certaine women of the country to sucke and  
bring

It were a question if a man should bee taught no language, in what tongue hee would speake.

bring up, caused their tongues to bee cut out that they might not speake to them. Thus much was rehearfed by them of the trayning up and education of the infants. Many other things also were told me by the holy and religious Chaplaynes of the god *Vulcane*, with whom I had often conference at *Memphis*.

Heliopolis  
the city of  
the Sunne.

The wisest  
people in  
Ægypt.

The 12  
monethes  
of the yeare  
first found  
out by the  
Ægyptians.

Moreouer, for the same occasion I toke a iourney to *Thebs* and *Heliopolis*, which is to wit, the city of the *Sunne*, to the end I might see whether they would iumpe all in one tale and agree together. For the *Heliopolitans* are sayd to bee the most prudent and witty people of all the *Ægyptians*. Notwithstanding of diuine and heauenly matters, as touching their gods, loke what they told me I am purposed to conceale, saue onely their names, which are manifestly knowne of all men: of other matters I meane to keepe silence, vnlesse by the course of the Hystory I shall perforce bee broughte into a narration of the same. In all their talke of mortall and humane affayres, they did rightly accord and consent one with an other: saying this: that the *Ægyptians* first of all others found out the circuite and compasse of the yeare, deuiding the same into 12 feuerall moneths according to the course and motion of the starres: making (in my fancy) a better computation

computation of the time then the *Grecians* doe, which are driuen euery thirde yeare to adde certaine dayes to some one moneth, whereby the yeares may fall euen and become of a iust compasse. Contrarywise, the *Ægyptians* to three hundred dayes which they parte and distribute into twelue moneths, making addition of five odde dayes, cause the circle and course of their yeares to fall out equally and alwayes a like. In like maner the *Ægyptians* first inuented and used the furnames of the twelue gods: which the *Grecians* borrowed and drew from them. The selfe same were the first founders of Aulters, Images, and Temples to the gods: by whom also chiefly were carued the pictures of beasts and other creatures in stone, which thing for the most parte they proue and confirme by lawfull testimonyes and good authority: to this they ad besides that the first king that ever raygned was named *Menes*, under whose gouernaunce all the lande of *Ægypt* except the prouince of *Thebes* was wholly couered and ouerwhelmed with water, and that no parte of the ground which lyes about the poole called *Myris* was then to be sene: into which poole from the sea is 7. dayes sayling. And truly as concerning the country they seemed to speake truth. For it is euident to all men (who hauing neuer heard thereof

The names of the 12 gods, Aulters, Images, and Temples, inuented by the *Ægyptians*.

*Menes* the first kinge that euer raygned.

*Ægypte* for the most parte couered with water.

thereof doe but onely beholde it) how that parte of *Ægypt* whereat the *Grecians* are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likwife all the land about the poole for the ſpace of three dayes ſayleing; whereof notwithstanding they ſpake nothing at all. Befides, there is another thing from whence no ſmale profe may be borrowed: to wit, the very nature and quality of the *Ægyptian* ſoile: which is ſuch that being in voyage towards *Ægypt*, after you come within one dayes ſayling of the lande, at euery ſounde with the plummet, you ſhall bringe uppe great ſtore of mud and noyſome filth, euen in ſuch place as the water is eleuen ells in depth: whereby it is manyfeſt that ſo farre the ground was caſt uppe and left bare by the waters. The length of *Ægypt* by the ſea coaſte is 423 miles and a halfe: according to our lymitation which is from the coaſte of *Plynthines*, to the poole named *Selbonis*, whereunto reacheth an ende of the great mountayne *Caffius*: on this ſide therefore *Ægypte* is fixety ſcheanes, which conteyne the number of myles before mentioned. For with the *Ægyptians* ſuch as are ſlenderly landed, meaſure their ground by paces, they which haue more, by furlongs, unto whom very much is allotted, by the *Perſian* myle named *Paraſanga*: laſtly ſuch as in large  
and

The maner  
of the *Ægyptians*  
meaſures.

and ample possessions exceede the rest, meete their territory by *Schænes*. The measure *Parasanga* containeth thirty furlongs, the *Schæne* threecore, whereby it cometh to passe that the lande of *Ægypt* along the sea is 3600. furlongs, from this parte towarde the citie *Heliopolis* and the middle region: *Ægypt* is very wyde and broade a playne and champion countrey, destitute of waters, yet very slimie and full of mudde. The iourney from the sea to *Heliopolis* by the higher parte of the region, is welnigh of the same length with that way, which at *Athens* leadeth from the aulter of the twelve gods to *Pisa*, and the palace of *Iupiter Olympius*, betwene which two wayes by iust computation can hardly bee founde more than fifteene furlonges difference: for the distaunce betwene *Athens* and *Pisa* is supposed to want of 1500 furlongs, fiftene, which number in the other of *Ægypt* is ful, complet, and perfit: traauyling from *Heliopolis* by the hills you shall finde *Ægypt* to be straight and narrowe compassed, banked on the one side by a mighty hill of *Arabia*, reachinge from the North towards the South which by degrees waxeth higher and higher, and beareth upwards toward the redd sea. In this mountayne are sundry quarries out of the which the people of *Ægypte* hewed their stone to builde

the

*Ægypte*  
nexte the  
sea coaste:  
3600. fur-  
longes.

The descrip-  
tion of the  
countrey of  
*Ægypt*.

the *Pyramides* at *Memphis*: one this fide, the hill draweth and wyndeth it felfe towarde thofe places whereof we fpake before. The felf fame mountayne hath another courfe from the Eaſte to the Weſte ſtretching ſo farre in length as a man may trauayle in two monethes: the Eaſte ende hereof yeldeth frankincenſe in great abundance: likewise one the other fide of *Ægypt* which lyeth towardeſ *Africa*, there runneth another ſtony hill, wherein are builte certayne *Pyramedes* very full of grauell and groſſe Sande, like unto that parte of the *Arabian* hill that beareth toward the South: ſo that from *Heliopolis* the wayes are very narrow not paſſing foure dayes courſe by Sea.

A moun-  
taine.

The ſpace betwene the mountaynes is champion ground, being in the narroweſt place not aboue two hundred furlongs from the one hill to the other: hauing paſſed this ſtraight, *Ægypt* openeth into a large and ample wideneſſe extendinge it felfe in great breadth: ſuch is the maner and ſituation of the countrey.

Furthermore, from *Heliopolis* to *Thebs* is nyne dayes iourney by water, being ſeuered from each other in diſtance of place foure thowſand eight hundred and fixty furlongs, which amounteth to the number of foure ſcore and one *ſchænes*; of the furlongs aforeſayd, three thowſand and fixe  
hundred

hundred lye to the sea, as wee declared before :  
 Now from the sea coaste to the city *Thebs* are  
 6120 furlonges of playne ground, and from  
*Thebs* to the city *Elephantina*, 820. Of all the  
 region and countrey of *Ægypt* whereof we  
 haue spoken the most parte is borrowed ground,  
 wherein the waters heretofore haue had their  
 course: for all the whole bottome which lyeth  
 betwene the two mountaines aboue the city  
*Memphis* seemeth to haue bene a narrow sea,  
 much like unto those places that lye about  
*Ilium*, *Teuthrania*, *Ephesus*, and the playne of  
*Meander*: if it be not amisse to bring smale  
 things in comparison with greater matters: for-  
 asmuch as none of those ryuers which held their  
 passage in the places forenamed, are worthy to  
 be mentioned where any one of the feuen  
 streames of *Nylus* are brought into talke: there  
 be also other floudes not comparable in bignesse  
 to *Nilus*, which haue wrought straunge effectes  
 and wonderfull thinges in the places where  
 they haue runne amongst whom is the famous  
 ryuer *Achelous*, which flowing through *Acar-*  
*nanian* into the sea of the Iles *Echinades*, hath  
 joyned the halfe parte of the Iles to the mayne  
 and continent. In the countrey of *Arabia*,  
 not far from *Ægypt* there is a certayne arme  
 or bosome of the sea, hauing a breach and  
 issue

The strange  
 effects of  
 certayne  
 ryuers.

iffue out of the red fea, the length whereof beginning at the end of the angle or creeke and continuing to the wyde mayne, is foure dayes fayle: the breadth easy to be cut ouer in halfe a day: in this narrow fea the waters ebbe and flow, raging and roaring exceedingly againft a forde or fhalow place, wherat the ftream beateth with great violence: fuch a like creeke I fuppofe to haue bene in former ages in the lande of *Ægypte*, which brake out from the North fea, and continued his courfe towards *Æthyopia*: like as alfo the *Arabian* fea (whereof we haue fpoken) floweth from the fouth waters, towards the coafts of *Syria*, both which ftraights welnigh in their furtheft corners concur and meete together being feperated by no great diftaunce of ground: were it then that the ryuer *Nilus* fhould make a vent, and fhed it felfe into the narrow fea of *Arabia*, what might hinder, but that in 200000 yeares, by the continuall and daily courfe of the ryuer, the creeke of the falt waters fhould be cleane altered and become dry: for I think it poffible, if in 10000 yeares before me, fundry ryuers haue changed their courfes and left the ground dry whereas firft they ran: an arme of the fea alfo much greater than that may bee dryuen beides his naturall bofome, epecially by the force of fo great a ftream as the riuer *Nilus*,  
by



by whom diuerſe things of greater admiration haue bene brought to paſſe. The reporte therefore which they gaue of the foyle I was eaſely brought to beleue, aſwel for that the country it ſelfe bringeth credite to the beholders, as alſo that in the very hills and mountaynes of the region are found a multitude of ſhel fiſhes, the earth likewiſe ſweating out a certaine ſalt and bryniſhe humour, which doth corrupt and eate the *Pyramides*. Agayne, it is in no point like to any of the countreyes that lye next vnto it, neither to *Arabia*, *Lybia*, nor *Syria*, (for the *Syrians* inhabite the ſea coaſte of *Arabia*) being of a blacke and brittle moulde, which cometh to paſſe by the greate ſtore of mudde and ſlimy matter which the ryuer beinge a flote bringeth out of *Æthyopia* into the lande of the *Ægyptians*. The earth of *Lybia* is much more redde and ſandy underneath. The moulde of *Arabia* and *Syria* drawe neere to a fatte and battle claye, beyng vnder grounde very rockye and full of ſtone.

Lykewyſe, for prooſe that the Region in tyme paſt was watery ground the prieſts alleadged how in the time of kinge *Myris* his raygne the floud aryſing to the heighth of 8 cubits watered the whole countrey of *Ægypte* lying beneath *Memphis*, ſcarſe 900 yeares being paſt and expired ſince the death and deceaſe of *Myris*:  
whereas

By what  
prooſes the  
countrey of  
Ægypt is  
argued to  
haue bene  
couered by  
waters

In Ægypt  
it neuer  
rayneth,  
but their  
lande is  
watered by  
the ouer-  
flowe of  
Nilus.

whereas at these dayes vnlesse it swell and increase 15 or 16 cubits high, it cometh not at all into that coast, which aforesaid coast, if accordingly to the fall of the riuer it grow still in lofty-nesse and become higher, the earth receyuinge no moysture by the floude, I feare the *Ægyptians* themselues that dwell beneath the lake *Myris* both other, and also the inhabitants of the lande of *Delta*, will euermore be annoyed with the same plague and inconuenience, whych the *Gretians* (by their accounte) are sometimes like to abyde. For the people of *Ægypt* hearing that the whole countrey of *Greece* was moystned and watered by the seasonable fall of rayne and showers, and not by floudes and ryuers lyke vnto their owne: they prophecy that the day would come, when as the *Greekes* being deceyued of their hope would all pearishe through famine and hunger: meaning that if the gods did not vouchsafe to fend them raine in due season, from whome alone they haue their moysture, the whole nation shoulde goe to wracke for want of sustenance. Thus farre it pleased them to descant of the fortune of *Greece*. Let us nowe consider in what estate and condition they stand them selues if then (as we sayd before) the lowe countrey of *Memphis* (for in these is the gayne and increase of grounde seene) waxe and augment

ment accordingly as in former times, our  
 friendes of *Ægypt* shall shew us the way, what  
 it is to be famished and dye by hunger: if  
 neyther theyr land be moystened by the sweete  
 and timely showres of rayne, nor by the swelling  
 and ryfing of the riuer. For as now, they haue  
 an especiall aduantage aswell of all men els,  
 as of the rest of their countrey men that dwell  
 higher, in that they receiue the fruite and in-  
 crease of the ground without eyther tilling or  
 weeding the earth, or doing ought els belonging  
 to husbandry: wherefore immediately after the  
 ryfing of the waters, the earth being moyste and  
 supple, and the ryuer returned agayne to his  
 olde course, they sowe and scatter their feede  
 every one upon his own ground and terri-  
 tory: wherinto hauing driuen great heards of  
 Swine that roote and tread the grayne and  
 moulds together, they stay till the time of  
 haruest, attending the increase and gaine of  
 their feede. Being full growne and ripened,  
 they fend in their hogges afresh to muzle and  
 stampe the corne from out the eares, which done,  
 they sweepe it together, and gather it. If we  
 follow the opinion of the people of *Ionias*, as  
 touching the land of *Ægypt*, who affirme, that  
 the true countrey of *Ægypt* is in very deede  
 nothing elsie saue the prouince of *Delta* (which  
 taketh

The maner  
 of husbandry  
 amongst the  
 Egyptians.

Hogs be  
 the best  
 husbands in  
 Ægypt, and  
 the worst in  
 England.

A confuta-  
 tion of the  
 opinion  
 of the Iones  
 concerning  
 Aegypt.

taketh his name of the watchtowre or Castle of espiall made by *Perseus*) testifying besides, that by the sea coast to the salt waters of *Pelufium*, it stretcheth forty fcheanes in length, and reacheth from the sea toward the hart of the region, to the city of the *Cercasians* (neere vnto which the riuer *Nilus* parteth it selfe into two feuerall mouthes, the one whereof is called *Pelufium*, the other *Canobus*) and that all the other partes of *Aegypt* are belonging to *Arabia* and *Africa*, we might very well inferre and prooue heereof, that the countrey of *Aegypt* in former times was none at all. For the land of *Delta* (as they say, and we easily beleene) was grounde left voyde and naked by the water, and that of late yeares also and not long ago: wherefore if they had no countrey at all, what caused them so curiously to labour in the searching out and blazing of their aunciency, supposing themselues to be the chiefe of all people, the knowledge and intelligence whereof, was not worth the two yeares triall and experiment which they wrought in the children. I my selfe am fully perswaded, that the *Aegyptians* tooke not their beginning together with the place of *Delta*, but were alwayes since the first beginning and originall of mankinde, whose countrey gayning ground, and increasing by the chaunge and alteration of the  
riuer,

riuer, many of them went downe from the high countrey, and inhabited the low places, for which cause, the City *Thebes*, and the countrey belonging thereto, was heeretofore called *Aegypt*, the circuite and compasse whereof is 6120 furlongs. Be it so then that our opinion accord and consent wyth truth, the *Græcian* writers are in a wrong boxe, but if they speake truely, yet in other matters they reckon without theyr hoste, making but three partes of the whole earth, *Europa*, *Asia*, and *Africa*: whereas of necessity *Delta* in *Aegypt* should be accounted for the fourth: fithens by their owne bookes it is neyther ioyned with *Asia*, nor yet with *Africa*. For by this account, it is not the riuer *Nilus* that diuides *Asia* from *Africa*, which at the poynt and sharpe angle of *Delta*, cutting it selfe into two fundry streames, that which lyes in the middes should equally pertayne both to *Asia* and *Africa*. But to leaue the iudgement and opinion of the *Greekes*, we say and affyrme, that all that countrey is rightly tearmed *Aegypt*, whiche is held and possessed by the *Aegyptians*, euen as also we make no doubt to call those places *Cilicia* and *Affyria* where the *Cilicians* and *Affyrians* do dwell. In like manner, according to truth, *Asia* and *Africa* are disseuered and parted betweene themselues by none other borders, then  
by

The courſe  
of the riuer  
Nilus.

The names  
of the  
channels of  
Nilus :  
Pelufium,  
Canobus.

Sebennyti-  
cum.

Saiticum.  
Menede-  
fium.  
Bolbitinum.  
Bucolicum.

by the limits and boundes of *Aegypt*. Howbeit, if we followe the *Græcians*, all *Aegypt* (beginning at the places called *Catadupæ* and the city *Elephantina*) is to be diuided into two partes, which draw their names of the regions wherevnto they are adioyned, the one belonging to *Africa*, the other to *Aſia*. For the riuer *Nilus* taking his beginning from the *Catadupæ* ſo called, and flowing through the middes of *Aegypt*, breaketh into the ſea, running in one ſtreame til it come to the city of the *Cercaſians*, and afterwards ſeuering it ſelfe into three ſundry chanelſ. The firſt of theſe chanelſ turneth to the Eaſt, and is called *Pelufium*, the ſecond *Canobus*, the third ſtreame flowing directly in a ſtraight line, kepeth this courſe, firſt of all ſcouring through the upper coaſtes of the countrey, it beateth full upon the point of *Delta*, through the middeſt whereof, it hath a ſtraight and direct ſtreame euen vnto the ſea, being the fayreſt and moſt famous of all the reſt of the chanelſ, and is called *Sebennyticum*. From this ſtreame are deriued two other armes alſo, leading to the ſalt waters, the one being called *Saiticum*, the other *Medefium*. For as touching thoſe braunches and ſtreames of *Nilus*, which they tearme *Bolbitinum* and *Bucolicum*, they are not naturally made by courſe of the water, but drawne out  
and

and digged by the labour of men. I followe not the fantasies of mine owne brayne, nor imagine any thing of my selfe, for that the countrey of *Aegypt* is so wyde, and of such amplitude as we haue described it, I appeale to the oracle of the god *Hammon* which came into my minde, beeyng in study and meditation about these matters.

The people of the two cities *Mærea* and *Apia* that inhabite the borders of *Aegypt* next vnto *Africa*, esteeming themselues to be of the linage and nation of the *Africans*, not of the *Aegyptians*, became weary of their ceremonies and religion, and would no longer absteyne from the fleshe of kyne and feamale cattell, as the rest of the *Aegyptians* did, they sent therefore to the prophecy of *Hammon*, denying themselues to be of *Aegypt*, because they dwelt not within the compasse of *Delta*, neither agreed with them in any thing, wherefore they desired the god that it might be lawful for them without restraint to taste of all meates indifferently: but the oracle forbade them so to do, shewing how all that region was iustly accounted *Aegypt* which the waters of *Nilus* ouerranne and couered, adding heereto all those people that dwelling beneath the city *Elephantina*, dranke of the water of the same floud. This aunswere was giuen them by

A story touching the description of Ægypt.

An oracle in Afrike.

How much  
of the lande  
of Nilus  
ouerfloweth.

the oracle. Nowe it is meete wee know, that *Nilus* at what time it riseth aboue the banckes, ouerfloweth not *Delta* alone, but all the countrey next vnto *Africa*, and likewise the other side adioyning to *Arabia*, couering the earth on both partes the space of two dayes iourney or thereabout.

The cause  
and time of  
the rising of  
the riuer.

As touching the nature of the riuer *Nilus*, I could not bee satisfied either by the priests, or by any other, being alwayes very willing and desirous to heare somethings thereof, first, what the cause might be that growing to so great increase, it should drowne and ouergo the whole countrey, beginning to swell the eyght day before the kalends of July, and continuing aflowe an hundred daies, after which time, in the like number of dayes it falleth agayne, flowyng within the compasse of hys owne banckes tyll the nexte approach of July.

Nilus sendeth  
foorth  
no miste.

Of the causes of these thynges the people of *Aegypt* were ignoraunte themselves, not able to tell mee anye thyng whether *Nilus* had any proper and peculiar vertue different from the nature of other floods. About which matters being very inquisitiue, mooued with desire of knowledge, I demaunded moreouer the reason and occasion why this streame of all others neuer sent foorth any miste or vapour, such as  
are



are commonly feene to ascend and rise from the waters, but heerein also I was fayne to nestle in mine owne ignorance, desiring to be lead of those that were as blind as my selfe. Howbeit, certayne *Græcian* wryters thinking to purchase the price and prayse of wit, haue gone about to discourse of *Nilus*, and set downe their iudgement of the nature thereof, who are found to varry and dissent in three fundry opinions, two of the which I suppose not worth the naming, but onely to giue the reader intelligence how ridiculous they are. The first is, that the ouerflow of *Nilus* commeth of none other cause, then that the windes *Etesiae* so named, blowing directly upon the streame thereof, hinder and beate backe the waters from flowing into the sea, which windes are commonly wont to arise, and haue their season a long time after the increase and rising of *Nilus*: but imagine it were otherwise, yet this of necessitie must follow, that all riuers whatsoever hauing a full and direct course against the windes *Etesiae*, shall in like maner swell and grow ouer their bankes, and so much the rather, by how much the lesse and weake the floods themselues are, whose streames are opposed against the same. But there be many rivers as well in *Syria* as in *Africa*, that suffer no such motion and change as hath bin  
sayd

A refutation  
of the  
Grecians as  
touching  
the same  
things.

fayd of the floud *Nilus*. There is another opinion of lesse credite and learning, albeit of greater woonder and admiration then the first, alleading the cause of the rising to be, for that the riuer (say they) proceedeth from the Ocean sea, which enuironeth the whole globe and circle of the earth. The third opinion being more caulme and modest then the rest, is also more false and unlikely then them both, affirming that the increase and augmentation of *Nilus* commes of the snowe waters molten and thawed in those regions, carying with it so much the lesse credit and authority, by how much the more it is euident that the riuer comming from *Africa* through the middest of *Æthiopia*, runnes continually from the hotter countreys to the colder, beeing in no wise probable, or any thing likely that the waxing of the waters should proceede of snowe. Many sound proofes may be brought to the weakening of this cause, whereby we may see how grossely they erre whiche thinke so greate a streame to be increased by snowe. What greater reason may be found to the contrary, then that the windes blowing from those countreys are very warme by nature. Moreover, the land it selfe is continually voyde of rayne and yce, being most necessary that within fve dayes after the fall of snowe there should  
come

come rayne, where by it commeth to passe that if it snowe in *Ægypt*, it must also of necessity rayne. The same is confirmed and established by the blacknesse and swartnesse of the people, coloured by the vehement heate and scorching of the sunne: likewise by the swalowes and kytes which continually keepe in those coastes: lastly by the flight of the cranes toward the comming of winter, which are alwayes wont to flye out of *Scythia* and the cold regions to these places, where all the winter season they make theyr abode. Were it then that neuer so little snow could fall in those countreys by the which *Nilus* hath his course, and from which he stretcheth his head and beginning, it were not possible for any of these things to happen which experience proueth to be true. They which talke of *Oceanus*, grounding their iudgement vpon a meere fable, want reason to prooue it. For I thinke there is no such sea as the Ocean, but rather that *Homer* or some one of the auncient Poets deuised the name, and made vse thereof afterwardes in their tales and poetry. Now if it be expedient for me hauing refuted and disallowed other mens iudgements, to set downe mine owne. The reason why *Nilus* is so great in sommer I take to be this. In the winter-time the sunne declining from his former race

Within five dayes after snowe, falleth rayne.

That there is no sea called Ocean.

The true opinion of these things.

vnder

vnder the colde winter starre, keepeth hys courſe ouer the high countreys of *Africa*, and in theſe fewe wordes is conteyned the whole cauſe. For the ſunne the neerer he maketh his approach to any region, the more he drinketh vp the moyſture thereof, and cauſeth the riuers and brookes of the ſame countrey to runne very lowe. But to ſpeake at large, and lay open the cauſe in more ample wyſe, thus the caſe ſtandeth. The bringer to paſſe and worker heereof is the ſunne, beeing caryed ouer the hygh countreys of *Africa* : For the ſpring time with them beeyng very fayre and cleare, the land hote, and the wyndes colde, the ſunne paſſing ouer them workes the ſame effecte as when it runneth in the middeſt of heauen in ſommer, ſoſomuch as by vertue of his beames gathering water vnto him, he cauſeth it to aſcend into the ſuperiour regions, where the windes receiuing it, diſperſe the vapours and reſolue them againe, which is chiefly done by the South and Southweſt winde that blowe from theſe countreys, beeing ſtormy and full of rayne. Now the water drawne out of *Nilus* by the ſunne, doth not in this ſort fall downe agayne in ſhowres and drops of rayne, but is quite ſpent and conſumed by the heate. Toward the ende of winter, the ſunne drawing towards the middeſt of the ſkye in like manner

as

The cauſe  
why the  
South and  
Southweſt  
wind bring  
rayne.

as before, sucketh the water out of other riuers, which is the cause that being thus drawne vntill much rayne and showres increaseth them agayne, they become fleete and almost drie. Wherefore the riuier *Nilus*, into whome alone no showres fall at any time, is for iust cause lowest in winter, and highest in sommer, forasmuch as in sommer the sunne draweth moysture equally out of all riuers, but in winter out of *Nilus* alone, this I take to be the cause of the diuers and changeable course of the riuier. Heereof also I suppose to proceede the drynesse of the ayre in that region, at such time as the sunne deuideth his course equally, so that in the high countreys of *Africke* it is alwayes sommer: whereas if it were possible for the placing and situation of the heauens to be altered, that where North is, there were South, and where South is, North, the sunne towards the coming and approach of winter departing from the midst of heauen, would haue his passage in like sort ouer *Europe*, as now it hath ouer *Africke*, and worke the same effects (as I iudge) in the riuier *Ijter*, as now it doth in *Nilus*. In like maner, the cause why *Nilus* hath no mist or cloude arising from it according as we see in other fLOUDS, I deeme to be this, because the countrey is exceeding hote and parching, being altogether vnfit

After a great  
riuier in  
Europe.

vnfit to fende vp any vapours, which vſually breathe and ariſe out of cold places. But let theſe things be as they are and haue bene alwayes.

The ſpring  
of the riuer  
Nilus vn-  
ſearchable.

The head and fountayne of *Nilus* where it is, or from whence it commeth, none of the *Ægyptians*, *Græcians*, or *Africans* that euer I talked with, could tell me any thing, beſides a certaine ſcribe of *Mineruas* treaſury in the city *Sais*, who ſeemed to me to ſpeake merily, ſaying, that vn-doubtedly he knewe the place, deſcribing the ſame in this manner. There be two mountaines (quoth he) ariſing into ſharpe and ſpindled tops, ſituate betweene *Syêne* a city of *Thebais*, and *Elephantina*, the one called *Croph*i, the other *Moph*i. From the vale betweene the two hilles doth iſſue out the head of the riuer *Nilus*, being of an vnſearchable deapth, and without bottome, halfe of the water running towards *Aegypt* and the North, the other halfe towards *Æthiopia* and the South. Of the immeaſurable deapth of the fountayne, the ſcribe affirmed, that *Pſammetichus* King of the *Ægyptians* had taken triall, who founding the waters with a rope of many miles in length, was vnable to feele any ground or bottome: whoſe tale (if any ſuche thyng were done as he ſayde) made me thinke, that in thoſe places  
whereof

The two  
mountaynes  
*Croph*i and  
*Moph*i.

whereof he spake, were certayne gulfes or whirlepooles very swift, violente and raging, whiche by reason of the fall of the water from the hilles, would not suffer the line with the founding leade to sinke to the bottome, for which cause, they were supposed to be bottomlesse. Besides this, I coulde learne nothing of any man. Neuerthelesse, traueilling to *Elephantina* to behold the thing with mine owne eyes, and making diligent inquiry to knowe the truth, I vnderstoode this, that takyng our iourney from thence Southward to the countreys aboue, at length we shall come to a steepe and bending shelve, where the ryuer falleth with great violence, so that we must be forced to fasten two gables to each side of the ship, and in that sort to hale and draw her forward, which if they chaunce either to flip or breake, the vessell is by and by driuen backwards by the intollerable rage and violence of the waters. To this place from the city *Elephantina* is four daies faile, whereaboutes the riuer is ful of windings and turnings, like the floud *Meander*, and in length so continuing twelue scheanes, all which way the ship of necessity must be drawne. After this, we shall arriue at a place very smooth and caulme, wherein is standing an Iland incompassed rounde by the ryuer, by name *Tachampsô*.

The

The one halfe heereof is inhabited by the *Aegyptians*, the other halfe by the *Æthiopians*, whose countrey is adioyning to the Southside of the Ile. Not farre from the Iland is a poole of woonderfull and incredible bignesse, about the which the Shepheards of *Æthiopia* haue their dwelling: whereinto, after we are declined out of the mayne streame, we shall come to a riuier directly running into the poole, where going on shore, we must take our voyage on foote the space of forty dayes by the waters side, the riuier *Nilus* it selfe beeyng very full of sharpe rockes and craggy stones, by the which it is not possible for a vessell to passe. Hauing finished forty dayes iourney along the riuier, take shipping againe, and passe by water twelue dayes voyage, till such time as you arriue at a great city called *Meroe*, which is reputed for the chiefe and Metropolitane city of the countrey, the people whereof only of all the gods worship *Iupiter* and *Bacchus*, whome they reuerence with exceeding zeale and deuotion. Likewise to *Iupiter* they haue planted an oracle, by whose countayle and voyce they rule their martiall affayres, making warre how oft soeuer, or against whome-soeuer they are moued by the same. From this city *Meroe* by as many dayes trauell as yee take from *Elephantina* to the same, you shall  
come

The city  
Meroe.



come to a kind of people named *Automoly*, which is to say, traytours or runnagates, the same also in like manner being called *Asmach*, which emporteth in the greeke tongue such as stande and attende at the Kings left hand. These men being whilome souldyers in *Aegypt* to the number of eyght thousand and two hundred, they reuolted from their owne countrey-men, and fled ouer to the *Æthiopians* for this occasion. Being in the time of King *Pfammetchus* dispersed and diuided into sundry garrisons, some at the city of *Elephantina*, and *Daphnæ Pelusiæ*, against the *Æthiopians*, other against the *Arabians* and *Syrians*, and thirdly at *Marea* against the *Africans* (in which places agreeably to the order and institution of *Pfammetchus*, the *Persian* garrisons also did lie in munition) hauing continued the space of three yeares in perpetuall gard and defence of the lande, without shift or release, they fell to agreement amongst themselves to leaue their King and countrey, and flye into *Æthiopia*: which their intente *Pfammetchus* hearing, made after them incontinently, and hauing ouertaken the army, humbly besought them with many teares, not to forsake by suche vnkind and vnnaturall wise their wiues, children, and countrey gods, vnto whose plaint and intreaty, a rude roystrell in the company shewing

The souldiers of *Ægypt* forsooke theyr owne countrey.

The tricke  
of a knaue.

fhewing his priuy members, made this aunfwere, wherefoeuer (quoth he) theſe be, there will I finde both wyfe and children. After they were come into *Aethiopia*, and had offered themſelues vnto the King of the foyle, they were by him rewarded on this manner. Certayne of the *Aethiopians* that were ſcarſely found harted to the King, were depriued by him of all their lands and poſſeſſions, which he franckly gaue and beſtowed on the *Aegyptians*. By means of theſe, the people of *Aethiopia* were brought from a rude and barbarous kind of demeanour, to farre more ciuill and manlike behauiour, being inſtructed and taught in the maners and cuſtomes of the *Aegyptians*. Thus the riuer *Nilus* is founde ſtill to continue the ſpace of foure monethes iourney by lande and water (leſſe then in which time it is not poſſible for a man to come from *Elephantina* to the *Automolians*) taking hys courſe and ſtreame from the Weſt part of the world, and falling of the funne.

A ſtory  
touching  
the ſpring  
of Nilus.

Howbeit in this place I purpoſe to recite a ſtory told me by certayne of the *Cyræneans*, who fortuning to take a voyage to the oracle of *Ammon*, came in talke with *Etearchus* King of the *Ammonians*, where by courſe of ſpeeches, they fell at length to diſcourſe and common of *Nilus*, the head whereof was vnſearchable, and  
not

not to be knowne. In which place *Etearchus* made mention of a certaine people called *Namajones* of the countrey of *Afrike*, inhabiting the quicksands, and all the coast that lyeth to the east. Certayne of these men comming to the court of *Etearchus*, and reporting dyuers strange and wonderfull things of the deserts and wild chases of *Africa*, they chaunced at length to tell of certayne yong Gentlemen of theyr countrey, issued of the chiefe and most noble families of all their nation, who beeing at a reasonable age very youthfull and valiant, determined in a brauery to go seeke straunge aduentures, as well other, as also this. Fiue of them being assigned thereto by lot, put themselues in voyage to go search and discry the wildernesse, and desert places of *Africa*, to the ende they might see more, and make further report thereof then euer any that had attempted the same. For the sea coast of *Africa* poynting to the North pole, many nations do inhabite, beginning from *Aegypt*, and continuing to the promontory named *Soloës*, wherein *Africa* hath his end and bound. All the places about the sea are haunted with wilde and sauage beastes, beeing altogether voyde and desolate, pestered with sand, and exceeding drye. These gentlemen-trauellers hauing made sufficient prouision of water, and other

A voyage  
vndertaken  
by certayne  
young  
gentlemen.

vyands

vyands necessary for theyr iourney, first of all passed the countreys that were inhabited: and next after that, came into the wylde and wasse regions amongst the caues and demmes of fierce and vntamed beastes, through which they helde on theyr way to the west parte of the earth. In which manner, after they had continued many dayes iourney, and trauelled ouer a great part of the sandy countreys, they came at length to espy certayne fayre and goodly trees, growing in a fresh and pleasaunt medowe, wherevnto incontinently making repayre, and tasting the fruite that grewe thereon, they were suddenly surprised and taken short by a company of little dwarfes, farre vnder the common pitch and stature of men, whose tongue the gentlemen knew not, neither was their speache vnderstoode of them. Being apprehended, they were lead away ouer fundry pooles and meares into a city, where all the inhabitauntes were of the same stature and degree with those that had taken them, and of colour swart and blacke. Fast by the side of thys city ranne a swift and violent riuer, flowing from the Weast to the East, wherein were to be seene very hydeous and terrible serpents called Crocodyles. To this ende drew the talke of *Etearchus* King of the *Ammonians*, saue that he added besides how the *Namafonian*

*Ionian* gentlemen returned home to their owne countrey (as the *Cyræneans* made recount) and how the people also of the city whether they were broughte, were all coniurers, and geuen to the study of the blacke arte. The flood that had his passage by the city, *Etearchus* supposed to be the riuer *Nilus*, euen as also reason it selfe giueth it to be. For it floweth from *Africa*, and hath a iust and direct cut through the middest of the same, following (as it should seeme) a very like and semblable course vnto the riuer *Ister*.

A City inhabited by Necromancers.

*Ister* beginning at the people of the *Celts*, and the city *Pyrene* (the *Celts* keepe without the pillars of *Hercules*, being neere neighbours to the *Cynefians*, and the last and vtmost nation of the westerne people of *Europe*) deuideth *Europe* in the middest, and scouring through the coast, it is helde by the *Istryans* (people so named and comming of the *Milefians*) it lastly floweth into the sea. Notwithstanding *Ister* is well knowne of many, for that it hath a perpetuall course through countreys that are inhabited, but where or in what parte of the earth *Nilus* hath his spring, no man can tell, forsomuch as *Africa* from whence it commeth, is voyde, desert, and vnfurnished of people, the streame and course whereof, as farre as lyeth in the knowledge of men,

The description of the riuer Ister.

men, we haue fet downe and declared, the end of the riuer being in *Aegypt* where it breaketh into the sea.

*Aegypt* is welny opposite and directly fet against the mountaines of *Cilicia*, from whence to *Synopsis* standing in the *Euxine* sea, is fīue daies iourney for a good footeman, by straight and euen way.

The Ile *Synopsis* lyeth iust against the riuer *Ister*, where it beareth into the sea, so that *Nilus* running through all the coast of *Africa*, may in some manner be compared to the riuer *Ister*, howbeit, as touching the floud *Nilus* be it hitherto spoken.

*Ægypt* the  
most wonderfull  
nation in  
the world.

Let us yet proceede to speake further of *Aegypt*, both for that the countrey it selfe hath more strange wonders then any nation in the world, and also because the people themselves haue wrought sundry things more worthy memory, then any other nation vnder the sunne, for which causes, we thought meete to discourse more at large of the region and people. The *Aegyptians* therefore as in the temperature of the ayre, and nature of the riuer, they dissent from all other: euen so in theyr lawes and customes they are vnlike and disagreeing from all men.

In this countrey the women followe the  
trade

trade of merchandize in buying and selling: also victualing and all kinde of sale and chapmandry, whereas contrarywyse the men remayne at home, and play the good hufwives in spinning and weauing and such like duties. In like manner, the men carry their burthens on their heads, the women on their shoulders. Women make water standing, and men crouching downe and cowering to the ground. They discharge and vnburthen theyr bellies of that which nature voydeth at home, and eate their meate openly in the streetes and high wayes, yeelding this reason why they do it, for that (say they) such things as be vnseemely yet necessary ought to be done in counsayle, but and such as are decent and lawful, in the eyes and viewe of all men. No woman is permitted to do seruice or minister to the gods or goddeses, that duty being proper and peculiar to men. The sonne refusing to nourish and susteyne his parents, hath no lawe to force and constrayne him to it, but the daughter be she neuer so vnwilling, is perforce drawne and compelled thereto. The priests and ministers of the gods in other countreys weare long hayre, and in *Aegypt* are all rased and shaven. Likewyse with other people it is an vsuall custome in forrowing for the dead to powle theyr lockes, and especially such as are nearest touched with grieve,

but

The laws  
and cus-  
tomes of the  
people of  
*Aegypt*.

The  
daughter  
bound to  
nourish her  
parents in  
need.

The good  
fellowship in  
Ægypt  
wher the  
good man  
and his hogs  
dine to-  
gether.  
The vse of  
grayne is  
very slender  
in Ægypt.

but contrarywyse the *Aegyptians* at the deceasse of their friends suffer theyr hayre to growe, beeing at other times accustomed to powle and cut it to the stumps. Moreouer, the people of all lands vse to make difference betweene their owne diet and the foode of beastes, sauing in *Ægypt*, where in barbarous and swinish maner men and beasts feede ioyntly together. Besides this, the people elsewhere haue their greatest sustenance by wheate, rye, and barly, which the *Aegyptians* may not taste of without great reproch and contumely, vsing neuertheless a kind of wheate whereof they make very white and fine bread, which of some is thought to be darnell or bearebarly. This at the first hauing mingled it with licour, they worke and mould with their feete, kneading the same afterwards with their hands.

The manner  
of casting of  
account.

In this countrey also the manner is to circumcise and cut round about the skinne from their priuy parts, which none other vse, except those that haue taken letter, and learned the custome from the *Aegyptians*. The men go in two garments, the women in one, fitching to the inside of the vesture a tape or caddefe to gird their apparell close to them, which the people of other regions are wont to weare outwardly. The *Græcians* in writing and casting account, frame their letters,  
and



and lay their counters from the left hand to the right, the *Aegyptians* contrarywise proceede from the right to the left, wherein also they frumpe and gird at the *Græcians*, saying, that themselves do all things to the right hand, which is well and honestly, but the *Grækes* to the left, which is peruerfely and vntowardly. Furthermore, they vse in writing two kind of characters or letters, some of the which they call holy and diuine, other common and prophane. In the seruice and worship of the gods, they are more religious and deuout then any nation vnder heauen. They drinke out of brafen pots, which day by day they neuer fayle to cleanse and wash very fayre and cleane, which manner and custome is not in a few of them, but in all. They delight principally to go in fresh and cleane linnen, consuming no small part of the day in washing their garmentes. They circumcise their secreet partes for desire they haue to be voyde of filth and corruption, esteeming it much better to be accounted cleane, then comely. The priests and churchmen shauē their bodies euery third day, to the end that neyther lyce nor any kind of vncleanness may take hold of those which are dayly conuersant in the honour and seruice of the gods. The same are arrayed in one vesture of singe linnen, and paper shoes, with-  
out

Their letters  
or char-  
acters.

Cleanness in  
attire with-  
out pride.

The custome  
of the  
priests.

Their dyet.

The orders  
of priest-  
hood.

out sufferance to go otherwise attired at any time. They purge and wash themselves every day twice in the daye time, and as often in the night, vsing other ceremonies and customes welny infinite that are not to be rehearsed. The selfe-same priests haue no small aduantage or commodity in this, that they liue not of their owne, neither spend or consume any thing of their priuate goodes and substaunce, but haue dayly ministred and supplied vnto them foode in great abundance, as well the flesh of oxen as of geese. Their drinke is wine made of grapes, which in like maner is brought them in allowance. To take any kinde of fishe, they hold it vnlawfull: and if by fortune they haue but seene or lightly behelde any beanes, they deeme themselves the worse for it a moneth after, forsomuch as that kind of pulse is accounted vncleane. The rest also of the *Aegyptians* and common sorte vse very seldome or neuer to sowe beanes: and to eate the same either rawe or foddren, they hold it a greuous sinne. The priests take their orders in such wise, that euery one by turnes and courses doth seruice to all the gods indifferently, no man being clarked or chosen to be the seuerall minister of any one god alone. All these are gouerned by one generall president or Archbishop. If any man  
dye

dye, his sonne taketh the priestthoode in his stead. All neate and bullockes of the malekinde they hold sacred to *Epaphus*, whereof if they be in minde to sacrifice any, they seache and trie hym whether he be cleane or no after this manner.

If in all hys skinne there appeare any one blacke hayre, they by and by iudge him impure and vnfit for sacrifice, which triall is made by some of the priests appoynted for the same purpose, who taketh diligent view of the oxe both standing and lying, and turned euery way, that no part may be vnseene. After this, searh is made also of his mouth and tongue, whether all the signes and tokens appeare in him that should be in a pure and vnspotted beast, of which signes we determine to speake in another booke. To make short, he curiously beholdeth the hayres of his taylor whether they growe according to nature, and be all white. If all these markes agree, they tie a ribaund to one of his hornes, and seare a marke on the other, and so let him run, and if any man aduenture to offer vp an oxe, whose hornes are not marked with the publike seale or brandyron, he is by and by accused by the rest of his company, and condemned to dye. These are the meanes which they vse in searching and surueying theyr cattell, such as are to be offered to the gods. Moreouer, in the time of sacrifice

The manner  
of trying  
the bullocks  
that are  
sacrificed  
whether  
they be  
cleane or  
otherwise.

The order of  
sacrificing. sacrifice and oblation, this is their manner. The beaſt that is ſealed on the horne, being brought to the aultare and place of immolation, incontinent a fire is kindled, then ſome one of the Chaplaynes taking a boule of wyne in his hands, drinketh ouer the oblation with his face towarde the temple, and calling with a loude voyce vpon the name of the god, giueth the beaſt a wound and killeth him, the head and hyde whereof, they beare into the market place, with many deteftable curſes, and diueliſh bannings, making ſale thereof to the Merchaunts of *Greece*. Such of the *Aegyptians* as haue no place of ſale or uſe of Merchaundife with the *Græcians*, caſt both head and hyde into the riuer *Nilus*. In curſing the head of the flaine beaſt they uſe this manner of imprecation, that if any euill or miſfortune be to happen either to thoſe which do the ſacrifice, or to the whole realme and dominion of *Aegypt*, it would pleaſe the gods to turne all vpon that head. The like uſe and cuſtome about the heads of ſuch cattel as are killed in ſacrifice, and in time of offering for the prieſt to drinke wine, is in all places alike throughout all the churches of *Aegypt*, in ſo much, that it is growne into a faſhion in all the whole land, that no *Aegyptian* will taſte of the head of beaſtes ſacrificed. Howbeit, there is choyſe and diuerſity of ſacrifice

The head of  
the beaſt  
that is ſacri-  
ficed is  
accuſed.

fice with them, neyther is the same manner and forme of oblation kept and obserued in euery place. Now we will shew and declare which of all the goddesses they chiefly honour, and in whose name they solemnize and celebrate the greatest feast. Hauing therefore most deuoutely spent the eue or day before the feast in solemne fasting and prayer, they sacrifice an Oxe, whose hyde incontinently they pull off and take out his entrayles, suffering the leafe and fat to remayne within him. After that, they hewe off the shanke bones, with the lower part of the loyne and shoulders, likewise the head and the necke, which done, they farce and stuffe the body with halowed bread, hony, raysons, figges, franckincense, myrrhe, and other precious odours. These things accomplished they offer him vp in sacrifice, pouring into him much wine and oyle, and abiding still fasting, vntill such time as the offering be finished. In the meane space while the sacrifice is burning, they beate and torment themselues with many stripes, whereby to satisfy and appease the wrath and displeasure of the gods. Hauing left off on this manner to afflict and crucifie their flesh, the residue of the sacrifice is set before them, wherewith they feast and refrethe their hunger. It is a custome receyued throughout all the region, to offer bullocks and calues

A law  
greatly  
honoured  
in Ægypt.

calues of the malekinde, if in case they be found immaculate and pure, according to the forme of their lawe: howbeit, from kine and heiffers, they absteyne most religiously, accounting them as holy and consecrate to the goddesse *Isis*, whose image is carued and framed like a woman, with a paire of hornes on hir head, like as the *Græcians* describe and set foorth *Iö*. Hereof it proceedeth that the people of *Aegypt* do most of all other beastes worship and reuerence a cowe, for which cause, none of that nation neither men nor women will eyther kisse a *Græcian*, or so much as vse hys knife to cut any thing, his spit to rost, his pot to boyle, or any other thing belonging to them, disdayning and loathing the very meate that hath bin cut with a *Græcians* knife, forsomuch as in *Greece* they feede of all neate indifferently both male and feamale. If an oxe or cowe chaunce to die, they bury them on this wise, the kine and females they cast into the riuer, burying the oxen in some of the suburbes with one of his hornes sticking out of the ground for a token, lying on this maner vntill they be rotten. At an ordinary and apoynted time, there ariueth a ship from the Ile *Profopitis* situate in that part of *Aegypt* which is named *Delta*, being in compasse nine scheanes, which is 63 miles. In this Iland are planted  
many

The maner  
of burying  
kyne when  
they dy.

many cities, one of the which continually furniseth and sends forth the aforefaid ship, hauing to name *Atarbechis*, wherein standeth a faire and goodly temple dedicated to *Venus*. From this city *Atarbechis*, many people are woont to stray and wander into other townes of *Aegypt*. The ship comming to land at euery city, takes vp the bones of the dead oxen, and caries them all to one place where they are buryed together. The law also commaundeth the selfe same manner to be kept and obserued in the sepulture and burying of other cattell that dye in the land, from the slaughter of the which generally the *Aegyptians* absteyne. Neuerthelesse, such as abiding in the prouince of *Thebes* in the temple of *Iupiter Thebanus*, are inuested with the orders of priesthoode, vse the same abstinence from sheepe, and slayne goates vpon the aultars of the gods, for in *Aegypt* the same gods haue not the same kinde of diuine honour in euery place and with euery people, sauing *Isis* and *Osiris*, the one a goddesse, the other a god, which are of all men worshipped alyke. This *Osiris* is of the *Aegyptians* thought to be *Bacchus*, albeit for some respect they name him otherwise. Contrary to these, such as are belonging to the palace of *Mendes*, and are conteyned within the precinct and limits of that sheere, withholde themselves

The cause  
why some  
of the  
Ægyptians  
will kill no  
sheepe.

Whence  
the Am-  
monians  
drew they  
name.

themselves from goates, and make sacrifice of sheepe. The *Thebanes* therefore, and such as following their example eschew and auoyde the slaughter and killing of sheepe, testifie themselves to be moued heerevnto by a law, because that *Iupiter* on a time refusing to be seene of *Hercules* who greatly desired to behold him, at his instant prayers cut off the head of a ramme, and stripping off the fell, cast it ouer him, and in such manner shewed himselfe to his sonne, whereof the *Aegyptians* framing the image of *Iupiter*, made him to haue a rammes head, of whome, the *Ammonians* tooke that custome, whych are an ofspring and braunch growne from two fundry nations the *Aegyptians* and *Aethiopians*, as well may be seene by their language which is a medley of both tongues: who seeme for this cause to haue named themselves *Ammonians*, for that they hold the oracle of *Iupiter* whome the *Aegyptians* call by the name of *Ammon*. In this respecte the *Thebanes* absteyne from the bloud of rammes and sheepe, esteeming them as holy and diuine creatures. Howbeit, one day in the yeare which they keepe festiuall to *Iupiter* they kill a ramme, and taking off the skynne, they couer therewith the image, wherevnto incontinent they bring the picture of *Hercules*, after which, they beate the naked flesh of  
the



the ramme for a good season. The sacrifice being in this sort accomplished, they bury the body in a religious and halowed vessel. This *Hercules* they reckon in the number of the twelue gods, as for the other *Hercules* of whome the *Græcians* make mention, the *Aegyptians* are altogether vnacquainted with him, neyther do they seeme at any time to haue heard of him. This name I suppose to haue come first from *Aegypt* into *Græce*, and to haue bene borrowed of them, howsoever the *Græcians* dissemble the matter, to make the inuention seeme their owne : The name of Hercules taken from the Ægyptians. wherevpon I grounde wyth greater confidence, for that the parents of *Hercules*, *Amphytrio* and *Alcmæna* are by countrey and lynage *Aegyptians*. Likewise in *Aegypt*, the name of *Neptune*, and the gods called *DioscURI*, was very straunge, and vnheard of, neyther would they be brought by any meanes to repute them in the fellowship and company of the gods. And if in case they had taken the name of any god from the *Græcians*, it is very credible that as well as of the rest, nay aboue the rest, they would haue made chofe of *Neptune* and the other, were it that at those dayes trade of merchandise, and voyaging by sea were vied eyther by them into *Græce*, or by the *Græcians* into *Aegypt*, which I suppose and thinke to haue bene. It is therefore most  
founding

The Kings  
of Aegypt  
could make  
at their  
pleasure  
gods.

founding and agreeable to truth, that if any-  
thing had bene borrowed by them, the name  
of *Neptune* rather then *Hercules* had crept  
into their manners and religion. Besides this,  
the godhead and name also of *Hercules* is of  
greate continuance and antiquity in *Aegypt*, in-  
somuch that (by their saying) 17000 yeares are  
passed, since the raigne of King *Amasis* in tyme  
of whose gouernaunce, the number of the gods  
was increased from eight to twelue, whereof  
*Hercules* was then one. Heerein not contented  
with a flippery knowledge, but mooued with  
desire to learne the truth, I came in question  
with many aboute the same cause, and tooke  
shipping also to *Tyrus* a city of *Phœnicia*, where  
I had heard say that the temple of *Hercules* was  
founded. Being landed at *Tyrus*, I beheld the  
pallace beautified and adorned with gifts of  
inestimable price, and amongst these, two crosses,  
one of tried and molten gold, another framed of  
the precious gemme *Smaragdus*, whiche in the  
night season sent forth very bright and shining  
beames, forthwith falling into parle with the  
chaplaines and priests of the temple, I de-  
maunded them during what space the chappell  
had stood, and how long since it was built,  
whose talke and discourse in nothing agreed with  
the *Græcians* affirming, that the temple tooke his  
beginning

beginning with the city, from the first foundation and groundley whereof, two thousand and three hundred yeares are expired. I saw also in *Tyrus* another temple vowed to *Hercules* furnamed *Thesius*. In like fort, I made a iorney to *Thafus*, where I light vpon a chappell erected by the *Phænicians*, who enterprising a voyage by sea to the knowledge and discouery of *Europe*, built and founded *Thafus*, fīue mens ages before the name of *Hercules* was knowne in *Greece*. These testimonies do plainly prooue that *Hercules* is an auncient god and of long durance. For whiche cause amongst all the people of *Greece* they seeme to haue taken the best course, that honour *Hercules* by two fundry temples, to one they shew reuerence as to an immortall god, whome they call *Hercules Olympius*, to another, as to a chiefe peere, and most excellent person amongst men. Many other things are noyed by the *Græcians*, albeit very rashly and of slender ground: whose fond and vndiscret tale it is, that *Hercules* comming into *Aegypt*, was taken by the *Aegyptians*, and crowned with a garland, who were in full mind to haue made him a sacrifice to *Iupiter*. Unto whose aultare being lead with greate pompe and celerity, he remayned very meeke and tractable, vntill such time as the priest made an offer to slay him, at  
The two  
temples of  
Hercules  
in Greece.  
what

what time recalling his spirits, and laying about him with manfull courage, he made a great slaughter of all such as were present and stood against him. By which their fabulous and incredible narration they flatly argue, how ignorant and unacquainted they be with the manners of *Aegypt*, for unto whome it is not lawfull to make oblation of any brute beast, but of swine, oxen, calves and geese: could they so farre stray from duty and feare of the gods, as to stayne and blemish their altars with the blood of men: Agayne, *Hercules* being alone in the hands of so many *Aegyptians*, can it stande wyth any credence or lykelyhoode, that of hymselfe he should be able to slay so greate a multitude: But let vs leaue these fables, and proceede forward to the truth. Such therefore of this people as flye the bloudshed and slaughter of goates (namely the *Mendesians*) lay for their ground, that *Pan* was in the number of the eight gods which were of greater standing and antiquitie then the twelve.

The reason  
why in some  
partes of  
*Aegypt* they  
will kill no  
goates.

The forme and image of the god *Pan*, both the paynters and caruers in *Aegypt* frame to the same similitude and resemblance as the *Græcians* haue expressed and set him forth by, making him to haue the head and shankes of a goate, not that they thinke him to be so, but rather like the other gods. Notwithstanding the cause  
whereby

whereby they are moued to portray and shadow him in such fort, is no greate and handsome tale to tell, and therefore we are willing to omit it by silence, fusliceth it that we knowe how as well bucke as dooe goates are no pety faincts in this countrey, in somuch that with the *Mendefians* goateheards are exalted aboue the common sorte, and much more set by then any other degree of men, of which company, some one is alwayes of chiefe estimation, at whose death, all the quarter of *Mendefia* is in great forrow and heauines, whereof it commeth, that as well the god *Pan* himselfe, as euery male-goate is called in the *Ægyptian* speach *Mendes*. In these parts of *Ægypt* it hapned that a goate of the malekinde in open fight closed with a woman, whiche became very famous and memorable throughout all the countrey. An hogge is accounted with them an vncleane and defiled beast, which if any passing by fortune to touch, his next worke is to go washe and dowse himselfe clothes and all in the riuer, for which cause, of all their proper and natie countreyemen, only such as keepe swine, are forbidden to do worship in the temples. No man will vouchsafe to wed his daughter to a swineheard, nor take in marriage any of their discent and issue feamale, but they mutually take and yeeld their daughters in marriage

A Goate  
closing with  
a woman.  
Hogs of all  
beasts wurst  
accounted  
of.  
Hogheards  
of basest  
account.

Divine facri-  
fice to Liber  
and Luna.

riage betweene themfelues. Of the number of the gods onely *Liber* and the Moone are facrificed vnto with hogges, whereof making oblation at the full of the moone, for that fpace alfo they feede of porke and hogs flefh. The reafon why the people of *Ægypt* kill fwyne at this time, and at all other times boyle in so great defpight and hatred againft them, bycaufe mine eares glowed to heare it, I thought it maners to conceale it. Swyne are offered vp to the Moone in this manner: the hogge ftanding before the aultare, is firft flayne, then taking the tip of hys tayle, the milt, the call, and the fewet, they lay them all together, fpreading ouer them the leafe or fat that lyeth about the belly of the fwine, which immediately they caufe to burne in a bright flame. The flefh remayning they eate at the full of the moone, which is the fame day whereon the facrifice is made, abhorring at all other times the flefh of fwine as the body of a ferpent. Such as be of poore eftate, and flender fubftaunce, make the picture and image of a hogge in paaft or dowe, whiche beeing confequently boyled in a veflell, they make dedication thereof to their gods. Another feaft alfo they keepe folemne to *Bacchus*, in the which towarde fupper they flicke a fwyne before the threshold or entry of their dwelling places,

places, after which, they make restitution thereof to the swinehearde agayne of whom they bought it. In all other pointes pertayning to thys feast, so like the *Græcians* as may be, sauing that they square a little, and vary heerein.

Superstition  
oft times  
runneth into  
most filthy  
deuifes.

For the manner of *Greece* is in this banquet to weare about their neckes the similitude that the Latins name *Phallum*, wrought and carued of figtree, in stead whereof, the *Ægyptians* haue deuifed small images of two cubites long, whiche by meanes of certayne strings and coardes they cause to moue and stirre as if they had fence and were liuing. The cariage of these pictures is committed to certayne women that beare them too and fro through the streetes, making the part of the image (which is as bigge as all the bodye besides) to daunce and play in abhominable wise. Fast before these marcheth a piper, at whose heeles the women followe incontinent with fundry psalmes and sonets to the god *Bacchus*. For what cause that one member of the picture is made too big for the proportion and frame of the body, and also why, that, only of all the body is made to moue, as they refused to tell for religion, so we desired not to heare for modesty. Howbeit, *Melampus* sonne of *Amytheon* was falsly supposed to haue bin ignoraunt in the ceremonies

of

Melampus  
the first  
founder of  
this cere-  
monie in  
Greece.  
In the time  
of Hero-  
dotus the  
name of  
Philoso-  
phers was  
strange.

of *Ægypt*, in the whiche he was very skilfull and cunning. By whom the *Greekes* were first instructed in the due order and celebration of *Bacchus* feast (whome they worshipped by the name of *Dionysius*) and in many other ceremonies and religious observations pertayning to the same. Notwithstanding something wanted in this description, which was after added, and in more perfect and absolute manner set downe by certayne graue and wise men called Philosophers, which liued in the second age after him. Most euident it is that the picture of *Phallum* worne of the *Græcians* in the feast of *Bacchus*, was found out and deuised by him, whose discipline in this point the *Græcians* observe at this day. This *Melampus* was a man of rare wisedome, well seene in the art of diuination and southfaying, the author and first founder to the *Græcians* as well of other things which he had learned in *Ægypt*, as also of such statutes and obseruances as belong to the feast of *Dionysius*, only a few things altered which he thought to amend. For why, to thinke that the *Græcians* and *Ægyptians* fell into the same forme of diuine worship by hazard or plaine chaunce, it might seeme a very hard and vnreasonable gesse, fithence it is manifest that the *Greekes* both vse the selfe-  
same



same custome, and more then that, they kept it of olde. Much lesse can I be brought to say, that either this fashion or any other hath bene translated and deriued from *Greece* into *Ægypt*. I rather iudge that *Melampus* coming from *Phœnicia* into *Beotia*, accompanied with *Cadmus* and some other of the *Tyrians*, was by them made acquaintd with all such rites and ceremonies as in the honour of *Dionysius* are vsed by the *Greekes*. True it is, that the names by which the gods are vsually called, are borrowed and drawne from the *Ægyptians*, for hearing them to be taken from the *Barbarians* as the chiefe inuenters and deuifers of the same, I haue found not only that to be true, but also that for the most parte they are brought out of *Ægypt*. For setting aside *Neptune* and the gods called *Dioscouri* (as before is declared) *Iuno*, *Venus*, *Themis*, the *Graces*, the *Nymphes Nereides*, all the names of the gods and goddeses haue bene euermore knowne and vsurped in *Ægypt*. I speake no more then the *Ægyptians* testify, which auouch sincerely that neyther *Neptune* nor the gods *Dioscouri* were euer heard of in their land. These names I iudge to haue bene deuifed by the *Pelasgians*, except *Neptune*, whose name I suppose to be taken from the  
people

people of *Africa*, forſomuch as from the beginning no nation on the earth but only the *Africanes* vſed that name, amongſt whome, *Neptune* hath alwayes bene reuerenced with celeftiall and diuine honours, whome the *Ægyptians* alſo denie not to be, albeit they ſhewe and exhibite no kinde of diuine honour towards him. Theſe and ſuche like cuſtomes (which we purpoſe to declare) haue the *Greekes* borrowed of the *Ægyptians*: neuertheleſſe, the image of *Mercury* I rather deeme to haue proceeded from the maners of the *Pelaſgians*, then from the vſuall and accuſtomed wont of *Ægypt*, and principally to haue growne in vſe wyth the *Athenians*, whoſe fact conſequently became a paterne and example to the reſt of the *Græcians*. For the ſelfeſame ſoyle was ioyntly held and inhabited both of the *Athenians* (which were of the right lignage of *Hellen*) and likewise of the *Pelaſgians*, who for the ſame cauſe began to be reckoned for *Græcians*. Which things are nothing maruaylous to thoſe that are ſkilfull and acquaynted with the worſhip and religion whych the *Græcians* yeeld to the three ſonnes of *Vulcane* named *Cabiri*, which diuine ceremonies are now freſh in *Samothracia*, and were taken and receyued from the *Pelaſgians*. The cauſe is, that thoſe *Pelaſgians* whome we ſaid

Cabiri the  
three ſonnes  
of Vulcane.

faid before to haue had all one territorie with the *Athenians*, dwelt sometime also in *Samothracia*, by whome the people of that foyle were taught and indoctrined in the ceremonies appertinent to *Bacchus*. First therefore the people of *Athens* following the steps of the *Pelasgians*, caused the picture of *Mercury* to be carued in such sorte as we haue heard. For authority and prooffe why the image should be thus framed, the men of *Pelasgos* recited a myserie out of holy bookes, which is yet kept and conserued in the religious monuments of *Samothracia*. The selfesame in prayer and inuocation to the heauenlye powers, made oblation of all creatures indifferentlye, and wythout respect (whyche I came to knowe at *Dodona*) geuing no names at all to the gods, as beeyng flatly ignoraunte howe to call them. Generally they named them *Θεοί*, gods, in that *Θεοὶ ἐῖχον κόσμω*, that is, they disposed and placed in order all the countreyes and regions on earth. In tract of tyme, the names and appellations of the powers diuine vsed in *Aegypt*, grew also in knowledge with the *Greekes*: ensuing which, the name also of *Dionysius*, otherwise called *Bacchus*, came to light, albeit, long after that time and in later dayes. A small time expired, the *Greekes* counsayled with the oracle in *Dodona* to the  
same

Dodona  
sometime the  
chiefe oracle  
in Greece.

The begin-  
ning of the  
pagans gods.

fame ende and purpose. This chayre of prophecy was in those dayes the only and most auncient seate in the land of *Greece*, whether the *Pelasgians* repaying, demaunded the oracle if the furnames of the gods receiued and taken from the *Barbarians*, might be lawfully frequented in *Greece*: whereto aunfwere was geuen, that they shoulde be retained: for whyche cause, yeelding sacrifice to the gods, such names were helde by the men of *Pelasgos*, and lastly obserued of the *Græcians*. Howbeit, what original or beginning the gods had, or whether they were euermore time out of mind: finally, what forme, figure, or likenesse they bare, it was neuer fully and perfectly knowne till of late dayes. For *Hesiodus* and *Homer* (which were not passing 400 yeares before us) were the first that euer made the gods to be borne and sproong of certaine progenies like vnto men, assigning to euery one a byname, proper and peculiar honours, fundry crafts and sciences wherein they excelled, not leauing so much as the fauour and portraytour of any of the gods secrete and vndescried. As for suche poets as are saide to haue gone before these, they seeme to me to haue liued after them. The first of these things (I meane the names of the natures celestially) to haue bene planted in *Greece* in such sorte as hath bene declared,

declared, the priests at *Dodona* do iustly witness. Now for this of *Hesiod* and *Homer* to be no otherwyse then is said, I pawne mine owne credit. Furthermore, of the oracles in *Africke* and *Greece* the *Ægyptians* blase this rumor, and principally such as are employed in the seruice and ministerie of *Iupiter Thebanus*: by whome it is sayde, that certaine men of the *Phænicians* comming to *Thebes*, stole priuily from thence two women accustomed to minister in the temple of *Iupiter*, one of the which they sold in *Lybia*, the other in *Greece*, by whose meanes and aduise it came to passe, that in each countrey the people created an oracle. Heereat somewhat abashed, and requesting earnestly how and in what manner they came to knowe this, they made me aunswere, that leauing no corner vnsearched whereby to come to knowledge of their women, and not able to finde how they were bestowed, newes was brought at length of their plight and condition. Thus farre was I certified by the *Thebane* prelates, wherevnto I deeme it conuenient to adde such things as were notified vnto mee at *Dodona* by the priests there, who vndoubtedly affirme how in times forepast and long ago, two blacke pigeons tooke theyr flight from the countrey of *Thebes* in *Ægypt*, scouring with swift course through the sky, one

The beginning of the oracles in Africke and Greece.

A tale of two pigeons.

of the which fortun'd to light in *Africa*, the other in that part of *Greece* where *Dodona* is now situate, where pointing vpon a mighty tall beech, she was heard to speake in a voice humane, like vnto a man, warning the people to erect an oracle or seate of diuination in that place, being so thought good, and provided by the destinies. Whiche admonition the people taking (as well they might) to come by the instinct and motion of the gods, did as they were commaunded by the doue. In like manner it fell out that in *Lybia* the people were stirred vp and incensed by the other doue to the planting and erection of a seate prophetically, named the oracle of *Ammon*, being also consecrate to the name of *Iupiter*. These things we receiued of the credite and authoritie of the *Dodoneans*, confirmed and established by the generall consente of those that had the care and charge of the temple. Of these women priests resident in the temple of *Dodona*, the eldest and most auncient had to name *Promenca*, the second *Timareta*, the third and yongest *Nicandra*. Neuerthelesse of these matters such is my iudgement. If any such religious and holy women were by stealth of the *Phenicians* transported and caryed away into *Lybia* and *Greece*, I coniecture that the one of these was sold at *Thefprotus*, in that parte of the region  
which

which earſt was in the poſſeſſion of the *Pelaſgians*, and is at this preſent reputed for a portion of *Hettus*: where, hauing ſerued certayne yeares, in proceſſe of time ſhe brought in vſe the diuine ceremonies of *Iupiter*, vnder ſome beech tree growing in thoſe coaſtes. For what could be more likely or conueniente, then for her to eſtabliſh ſome monument in the ſacred honour of *Iupiter*, in whoſe ſeruice and religion ſhe had bene long time conuerſaunt at *Thebes* in *Ægypt*. Which her ordinance at length grewe into the cuſtome of an oracle. The ſame beeing perfect alſo in the Greeke language, diſcouered vnto them in what fort the *Phenicians* had likewiſe made ſale of hir ſiſter to the people of *Africa*. The ſacred and deuoute women of *Dodona* reſyaunt in the pallace of the great god *Iupiter*, ſeeme for none other cauſe to haue called theſe *Ægyptian* puſils two doues, then for that they were come from barbarous countreys, whoſe tongue and manner of pronouncing ſeemed to the *Græcians* to ſounde like the voyce of birds. And whereas they ſhewe that in time the doue began to vtter playne language, and ſpeake like men, naught elſe is meant heereby then that ſhe vſed ſuch ſpeech as they knew and vnderſtood, being ſo long eſteemed to emulate and follow the noyſe of birds as ſhe remained in her  
barbarous

barbarous kind of speech and pronuntiation. For how is it credible that a pigeon in deede could haue vsurped the voice and vtteraunce of a man: and alleadging yet further that it was a blacke doue, they argued her more playnely to haue bene a woman of *Ægypt*, the flower of whose beauty is a fayre browne blew, tanned and burnt by the fyery beames of the sunne. Agayne, the oracles themselues, that of *Thebes*, and this of *Dodona*, are welnye in all poyntes agreeable. To speake nothing of the maner and order of southfaying in the temples of *Greece*, whych any man with halfe an eye may easily discerne to haue bene taken from *Ægypt*. Let it stand also for an euident and vndoubted verity, that assemblies at festiuals, pompes and pageants in diuine honour, talke and communication with the gods by a mediatour or interpretour, were inuented in *Ægypt*, and consequently vsed in *Greece*. Which I thinke the rather, for that the one is old and of long continuance, the other freshe and lately put in practise. It is not once in a yeare that the *Ægyptians* vse these solemne and religious meetings, but at sundry times and in sundry places, howbeit, chiefly and with the greatest zeale and deuotion at the city *Bubastis*, in the honour of *Diana*. Next after that at *Busiris*, in  
the

Inuentions  
of the  
*Ægyptians*.

The feastes  
of *Diana*,  
*Isis*, and  
*Minerua*.



the celebration of *Ifis* feaft, where alfo standeth the moft excellent and famous temple of *Ifis*, who in the Greeke tongue is called  $\Delta\eta\mu\eta\tau\eta\varsigma$ , which is to wit, *Ceres*. Thirdly, an The feaft of the Sunne. affembly is held in the city *Sais* in the prayfe and reuerence of *Minerua*. Fourthly, at *Helio- polis* in honour of the funne. Fifthly, at *Butis* in remembraunce of *Latona*. In the fixt and laft place at the city *Papremis*, to the dignity The celebra- tion of Lato- nas feaft and Mars. and renowne of *Mars*. Moreouer, fuch of this people as with entyre and affectionate zeale moft religiously obferue the feaft at *Bubastis*, behaue and beare themfelues on this maner. Certayne fhippes being addreffed, wherein infinite numbers of men and women fayle towards the city, in the meane feafon whiles they be in voiage on the water, certaine of the women play The maner of fuch as repaire to the feftiual of Diana. vpon drums and tabers, making a great found and noyfe, the men on pipes. Such as want thefe implements, clap their hands and ftraine their voice in finging to the higheft degree. At what city foeuer they ariue, happely fome of the women continue their mirth and difport on the timbrels, fome other raile, reuile and fcold at the dames of the city beyond meafure : many traufie and daunce minionly : other caft vp their clothes, and openly difcouer and bewray their fhame, doing this in all thofe cities that are neere ad-  
ioyning

ioyning to the riuers fide. Being affembled and gathered together at *Bubastis*, they honour the feaft day with principall folemnity, making large offerings to *Diana*, wherein is greater expence and effufion of grape wine then all the yeare be-fides. To this place by the voice of the countrey are wont to repayre 7000 men and women, befides children, and thus they paffe the time at *Bubastis*. Now in what maner they folemnize the facred day of *Ifis* at the city *Bufiris*, we declared before, wherein their vſage is after the due performance and accompliſhment of the ſacrifice, to whip and ſcourage themſelues in lamentable wiſe, and that not one or two, but many thouſandes of eache degree both men and women: neuertheleſſe, by what meanes, or wherewithal they beate and vexe their bodies in this fort, I may not diſcloſe. Howbeit ſuch of the people of *Caria* as ſoiourne and make their abode in *Ægypt*, ſtricken with a deeper remorſe of finne, in this point of zeale and ardency go beyond the *Ægyptians*, in that they hackle and ſlice their foreheads with kniues and daggers: where-by it is plainely geuen vs to vnderſtande that they come of forreine nations, and not of the homeborne and naturall people of the land. In like manner meeting (as before) at the city *Sais*, there to accompliſhe the rites and ceremonies

monies due to the day, at the approche and neere poynt of the evening, they furnith and beset their houses with torches and lampes, The feast of lampes. which being replenished with pure oyle mingled with salte, they giue fire to the weike, and suffer them to continue burning till the next morning, naming the day by the feast of lampes. Such as resort not to this feast, do neuerthelesse at their owne homes giue due honour to the night, placing in euery corner of theyr house an infinite number of tapers and candles, the custome being not only kept at *Sais*, but spread and scattered throughout the whole region. But for what ende this night is helde solemne by lighting of lampes, a certayne mysticall and religious reason is yeelded which we must keepe secret. At *Heliopolis* and *Butis* onely, sacrifice, without execution of any other ceremonies, is done to the gods. Likewise at *Papremis* they retayne the same custome of diuine seruice and worshipping as in other places. At the sunne going downe, certayne chosen men of the priests, being few in number, and seriously held A combate of priests. and busied about the image, the most parte standing before the dore of the temple armed with clubs as much as they can weilde: ouer against whome on the contrary side, other, more then a thousand men (of the number of those

those that come to worship) all strongly furnished and prepared with bats in their hands. The day before the feast, the picture or image framed of wood, is by meanes of a few (assigned to the ministry and care of the wooden god) conveyed out of a small temple made of light timber gorgeously gilded: into another sacred and religious house, being thither drawne by the ministers themselves vpon a wayne of foure wheeles, whereon the temple it selfe is placed, and the image also contained therein. Drawing neere to the temple with their cariage, the clubbes standing before the dore wyth threatens and cruell manaces forbid them to enter: incontinent the band of men ouer against them coming with might and maine to assist the image, and encountering with those that kept the temple, lay on such rude blowes, that hardly anye escapeth without hys crowne crackt in manye places. Wherein also I suppose that many men miscarry and come short home, albeit they flatly denie that of a wound so taken any man euer perished. The homelings and peculiar people of that countrey alleadge this reason of the battell. In this temple (saye they) did sometimes inhabite the mother of the god *Mars*, who seeking at the estate of ripe yeares against the lawe of nature to haue society with his owne mother, tooke the repulse,

The cause  
of this com-  
bate.

repulse, and was reiected by her ministers that knew him not, whereat the god storming in great rage, purchas'd ayde out of the cities adioynant, and made way perforce, to the greate discomfiture and dammage of those as fought to resist him, for which cause, they yet solemnize to *Mars* a feast of broken pates and brused costards, enacting moreouer by the vertue of their religion, that no man should haue carnall copulation with a woman in the temple, neyther attempt to set his foote within the dores of any such house of religion, vnlesse after the fleshly knowledge of women he first wash and cleanse his body wyth pure water, whiche custome onely taketh place amongst the *Græcians* and *Ægyptians*, beeing the vse in other nations to accompany with their women in the churches and palaces of their gods, and also presently after such secret actes, without any regard of purifying themselves, to rush into the houses of diuine honour, making no difference betweene men and other brutish and vnreasonable creatures. For it is seene (say they) how other things that haue life and sence, meddle themselues each with other euen in such places as the gods were worshipped, which if it were a thing so odious and displeasaunt in the eyes of the higher powers, no doubt the beastes themselues would eschue and auoyde

The feast of  
broken  
pates.

A reason  
drawn from  
the vse of  
beastes to  
defend the  
maners of  
men.

auoyde it, whose doings together with their iudgement I flatly difalow. Howbeit, vnderstand we, that as well in theſe things whereof we haue intreated, as in all other the *Ægyptians* are led with a ſingular ſuperſtition. *Ægypt* alſo it ſelfe albeit it abutte and poynt vpon the countrey of *Lybia*, yet is it not ouermuch peſtered with beaſtes. Such as the lande bringeth vp and foſtereth, are reputed holy, and by no meanes to be violated or harmed by any, ſome of which haue their nouriture and foode together with the people of the ſoyle: otherſome are more wilde, fierce, and intractable, refuſing ſo gently to come to hand. The cauſe of theſe things, why creatures vnreaſonable are ſo highly honoured of this people, I may not without breach of piety reueale: which things of ſet purpoſe I haue endeauoured to conceale and keepe ſecrete, vnleſſe by the neceſſary courſe of the hiſtory I haue bene brought to the contrary.

The manner  
of the  
*Ægyptians*  
touching  
the beaſtes  
of the land.

Furthermore, about the beaſtes that breede and multiplie in the region, ſuche is their order. Generally they are helde with a moſt tender and reuerent care for the mayntenaunce and foſtering of them, in whiche kinde of honour (for it is accounted a greate honour with them, to haue regard of beaſtes) the ſonne euermore ſucceedeth the father. To theſe brute creatures, all ſuch

as

as are resident in the cities of *Ægypt*, performe and pay certayne vowes, makyng humble supplication to some one of the gods, in whose patronage and protection that beast is, which thing they accomplish after this manner. Shaving the heads of their sonnes, eyther wholly, in halfe, or for the most parte, they waigh the hayre in balaunce, setting agaynst it the iust weight in siluer, whiche done, they deliuered it to him that hath the charge and ouersight of any such cattell, by whom are bought heerewith small peeces of fishe which they giue the beastes to eate, and such is the meanes whereby they nourishe and bring them vp. The slaying of any of these done of malice and set purpose, is present death to the killer, but committed by chaunce a mulct or peine at the discretion and arbitrement of the priests. To kill an hauke or the bird which is called *Ibis*, is losse of life, in what sort soeuer it be done. Such beasts as are tame and come to hand, hauing their food together with men, albeit they be many in number, yet wold they much more increase, were it not for the strange nature of cats in the countrey. The feamale hauing once kitled, alwayes after eschueth the male, keeping her selfe secrete and couert from him, which the *Ægyptians* seeing, kill the kitlings, and vse them for foode.

The great  
regard of  
haukes.

The nature  
of cats in  
*Ægypt*.

The

The feamale bereaued of her yong ones, and finding her neft empty, is by that meanes brought to submitte hir felfe to the bucke, beeing of all creatures moft defirous of increafe. In time of fire, or fuche like misfortune, the cats are mooued with a certaine diuine kind of fury and infpiration. For the *Ægyptians* behauing themfelues securely in the appeafing and extinguifhing the flame, the cats lie couertly in waight, and fodenly courfing towards the place, mount and fkip quite ouer the heads of the people into the fire, at which chaunce whenfoeuer it commeth to paffe, the *Ægyptians* are extreamely forrowfull. In what houfe foeuer there dies a cat, all of the fame family fhauē their eyebrowes; but if a dog dye, their head and body. A cat dying, is folemnely caryed to the temple, where being well powdered with falte, ſhe is after buried in the city of *Babaftis*. A bitch is euermore buried in the fame city where ſhe dieth, yet not without the honour of a ſacred tombe, burying their dogges after the fame fort, and chiefly houndes of the malekinde, whiche they moſt of all others eſteeme and ſet by. Likewiſe ſmall ſerpents called in their tongue *Mygalæ*, and haukes of all kinde, if they fortune to dye, they take and bury them at the city *Butis*. Beares, ſuch as be halowed, and wolues  
not

Mourning  
for the death  
of cats and  
dogs.

Houndes  
greatly re-  
garded.



not much bigger then foxes, are couered in the same place where they be found dead. The nature also of the Crocodile is thys. The nature of the crocodile. Foure monethes in the yeare, and chiefly in the winter season it liues without meate. And albeit it haue feete like a land-beast, yet hath it a nature middle and indifferent, living as well in the water as one drie land. Her egges she layes on the shore, where also she couereth and hatcheth the same, biding the most part of the day abroad on the dry land, but all the night tyme in the water, being much more hoate then the cold deawe that falleth in the night. Of all creatures I iudge none of so small and slender a beginning, to waxe to such huge and infinite greatnesse, the egge at the first not much bigger then a goose egge, which measure the broode it selfe exceedeth not when it fyrst commes out of the shell, howbeit, in durance of time, it growes to bee monstrous, surmounting the length of seauenteene A cubite is a foote and an halfe. cubites. The Crocodile hath eyes like a swine, teeth of passing bignesse, accordyng to the measure and proportion of her bodye, extendyng and bearyng outwarde, beeyng also very rough and grating lyke a sawe: and of all other creatures is only without a tongue: the selfesame, contrary to the nature and property of all other The Crocodile hath no tongue. beastes, hath the neathermost chap stedfast and  
without

without mouing, and champeth her foode with the vpper iawe. Her clawes are very strong and great, a scaly skynne, and aboute the backe impenetrable, that no weapon be it neuer so sharpe can pearce it. In the water as blinde as a moale, on lande of an excellent sharpe and quicke sight. Liuing in the water, it commeth to passe that her mouth is euermore full of horseleaches. No foule or beaſt can abide to see or come nye a Crocodile, ſaue only the bird *Trochilus*, with whome ſhe is at a continuall truce for the ſingular commodity ſhe receyueth by him. For the Crocodile at what time ſhe forſaketh the water, and commeth out on lande, her quality is with wide and opened mouth to lye gaping toward the Weſt, whome the bird *Trochilus* eſpying, flyeth into her mouth, and there deuoureth and eateth vp the horſeleaches, which bringeth ſuch pleaſure to the ſerpent, that without any hurt in the world ſhe ſuffereth the bird to do what ſhe will. To ſome of the *Ægyptians* Crocodiles are in place of holy creatures, to other prophane and noyſome, which chace and purſue them as moſt odious and peſtilent beaſtes. Thoſe that geue honour to them, are ſuch as inhabite about *Thebes*, and the poole of *Mæris*, who are wont commonly to traine vp a Crocodile to hand, and make it tame, being  
in

The bird  
*Trochilus*.

A tame  
Crocodile.

in all poyntes fo gentle and tractable as a dogge. At whose eares they hang gemmes of fingulare price, likewise golden eareings, hampering a chayne to the forefeete. This tame one they cherish and bryng vp with great care, setting very much by it while it liueth, and being dead, they powder the body with fault, and lay it vnder the ground in a vessell accounted holy. Unlike to these are the people dwelling at *Elephantina*, who be so farre from thinking so reuerently of suche venomous serpents, that for hate they slay, and in disdayne eate them. The *Aegyptians* call them not Crocodyles, but *Champfi*, this name being brought vp by the people of *Ionia*, for that in shape they resemble those Crocodyles which amongst them ingender and breede in hedges. Diuers are the meanes whereby they are taken, yet amongst other deuyses this one seemeth to mee most worthy reherfall. Such as laye for them and seeke all wayes to take them, bayte their hookes with Swynes flesh and cast it into the myddeft of the ryuer: immediately standing on the shore they beate a younge porkling and cause it to cry exceedingly: which the Crocodile hearing followeth the cry, and drawing neere to the place, findeth the bayte and swalloweth it vp at one morfel. Being fast intangled and drawne to lande,

Crocodyles  
in Aegypt  
called  
Champfi.

The maner  
of taking  
Crocodyles.

lande, they first blinde and stop vp hir eyes with clay and rubbishe, which causeth hir to lye still and suffer all thinges quietly, which otherwise they could neuer obtaine and come by without much a doe. Likewise, the Ryuerhorse (a beast so called) in all the borders of *Papremis* is reputed holy: being of this shape and figure. He hath foure feete clouen in sunder, and houed like an Oxe: a flat nose: and taile and Mane like an Horse: teeth apparaunt and standing out: in founde and cry neighing so like a horse as may be: in bignesse resembling a mighty Bull, of so grosse and thicke an hyde that being well dryed, they make thereof Darts of exceeding strength and stiffnesse. There be also founde to breede in the ryuer certaine beastes much like a Beuer and line like an Otter, which in *Ægypt* are of great accounte and thought holy. In the same degre of sacred honour are all kinde of scale fishe and Eeles. Such is also their opinion and reuerance towards birds and fowles of the ayre, as wilde Geese and such like. There is also an other bird of whom aboute all other they think most diuinely, called a *Phœnix*; which I neuer saw, but portrayed and shadowed in coloures. For she commeth very feldome into that countrey (as farre as I could heare say by the *Heliopolitans*) to wit, once in 500 yeares, and that

A beaste  
called the  
Ryuer  
horse.

The byrde  
Phœnix.

that also when hir parent or breeder dyeth. If she be truely drawne by the *Ægyptians* this is hir forme and bignesse: hir feathers partly red and partly yealow, glittering like Golde: in forme and quantity of the body not much differing from an Eagle. Of this *Phoenix*, *Egyptians* haue bruted a straunge tale, which I can hardly credit: saying that the *Phoenix* flying from *Arabia*, to the temple of the Sunne in *Ægypt*, carieth in hir tallaunts the corps of hir dead fire, embaulmed and roled in Myrrhe, which she accustometh to bury in that place. Adding also the maner whereby she inureth hir selfe to cary so great a burthen. First she gathers a great quantity of Myrrhe and works it into a lumpe, as much as shee canne well beare, whereby to make tryall of hir owne strength. After this perceyuing hirselfe able to weylde it, shee maketh an hole with hir Beake in the side of the balle, framing it very hollow and empty within, wherein she incloseth the body of hir breeder. This done, and the hole cunningly filled vp againe, she poyseth the whole masse in hir tallaunts: and finally, she transporteth it to *Helipolis* to the temple Pallace of the *Sunne*: so skilfully handling hir cariage, that the Myrrhe body and all waygheth no more then the whole balle did before.

The shape  
of a Phoenix.

The nature  
of the  
Phoenix.

This

Serpents  
haunting in  
Ægypt.

This they mention as concerning the *Phœnix*. Knowe wee besides, that in the region of *Thebs* in *Ægypt*, there vse to haunte a kinde of Serpents, had in dyuine worshippe: of body female, and nothing noysome or hurtfull to men. These haue two hornes growing out of their heads, and euermore dying are laide in *Iupiters* temple, vnto whom they are holy and consecrate.

In *Arabia* there lyeth a place of no great distance from the city *Batis*, whether I went of purpose, hauing heard of certayne wynged Serpents there to bee seene. And being come: I behelde the ribbes and bones of Serpents in number welnigh infinite and not to bee reckoned whereof some were greater, and some lesse. The place where the bones are layde, is a female and narrowe bottome betweene two Fountaynes, opening into a wyde and waste champion.

The bird  
Ibis.

The speech goeth, that out of *Arabia* at the poynte of the Sprynge, many hydious and terrible Serpentes take their flight into *Ægypt*: which the fowles called *Ibides* meeting with, straight wayes kill and deuour them: by which meanes the foile is rid and deliuered of a great plague. For this cause the bird *Ibis* (whereto the *Arabians* likewyse accorde) is had in great price and estimation of the *Ægyptians*. The fashion and protraiture of this bird is such: hir  
feathers

feathers as black as Ieat: long shanks like a Crane: an hooked beake: much about the big-  
 nes of a Daker hen. And in this forte is the  
 fowle *Ibis* rightly figured, that killeth the Ser-  
 pentes as they come into the land. There is  
 also another of these which are brought vp, and  
 liue amongst men, hauing a smale head, a slender  
 necke, white plumed in all partes of the body,  
 fauing in the head and necke, the hinder parte  
 of the wyngs and the taile, which are of a dark  
 and black hue: the legges and byll in all poynts  
 like the other. The Serpents themselues in  
 forme and making are much like to the pestilent  
 and infectious beast *Hydra*, that liueth in the  
 water. They haue wyngs not of feathers, but  
 of smothe and naked skin like vnto the wings of  
 a Bat or Reremouse. But let it suffice vs hytherto  
 to haue continued the discourse and hystory of  
 such beastes as with this people are had in chiefe  
 and principall honour, exhibiting towards them  
 a certayne religious, holy, and diuine worship.

The shape  
of Ibis.

Hydra a  
water  
Serpent.

Now it behoueth vs to know that such of the  
*Egyptians* as dwell in the corne Countrey, and  
 are most of all conuerfant in descrying to the  
 posterity the acts and affayres of auncient  
 memory, and of all the nation the most famous  
 and principall. Whose kinde of lyuing is after  
 this maner. Thrise euery moneth they cleanse  
 and

The chiefe  
parte of  
Ægypt,  
and their  
maners.

and purifie them felues, both vpwards by vomiting and downewards by purginge: hauing especiall regarde of their health and welfare: euermore supposing all maladies and diseases to grow and arise of the meate which they eate. For otherwise the *Ægyptians* are of all men liuing the most sounde and healthfull except the *Libians*: the cause whereof I iudge to proceede of the immutable and constant course of the yeare, which with them neuer varieth but falleth out alwayes alike: the greatest cause of defect and sickness in men, arising of the chaung and mutability of the same. Their bread is continually made of fine wheat: their wyne for the most part compound of barley: the country bearing no vines at all. They liue by fish partly raw and dried agaynst the sunne: sometimes powdered with salt. Likewise by raw byrds well salted, as Quayles, Duckes, and other smale fowle. In like maner, of other Creatures that haue neere affinity either with fish or fowle they make their prouision and furniture, roasting some and boyleing other. The rich and wealthy men of the lande in greate assemblies haue an vsuall custome, that by some in the company there shoulde bee caryed aboute in a smale coffine the liuely and expresse image of a deade man one or two cubits in length, which hauing shewne  
and

Sicknesse  
proceedeth  
of the  
vnseasonable  
times of the  
yeare.



and revealed to all that are presente, hee sayth thus: Beholde here, and amidst thy pleasure and delighte remember this, for such a one after thy death shalt thou bee thy selfe. Such is their order in feastes and banquets, contenting them selues alwayes with the customes of their owne countrey and refusing to be ruled by straunge and forraine maners. Amongst whom are diuerse fashions, very conuenient and well appoynted: in the number of these an excellent Poeme or Ditty, which the *Grekes* call *Lynus*. And in truth meruayling at other things in *Ægypt*, I am not a litle amazed at this, whence the name of *Lynus* should come. The Songe they seeme to haue kept and retained from all antiquity. *Lynus* in the *Ægyptian* gibberishe is called *Maneros*, who (as they say) being the onely sonne of their firste Kinge, was surpris'd and taken away by vntimely death, whom the *Ægyptians* bewayle and lament in this pitious and dolefull verse. Herein they iumpe and agree with the *Lacedæmonians*, in that the inferior meeting with his elder, yeeldeth the way, and sheweth him a dutifull obeisaunce in rising from his seate, if happily hee bee fitting as he passeth by: in which poynte they are vnlike all the rest of the *Grecians* besides. Meetinge in the way in place of mutuall salutation,

they

*An excellent  
custome  
practysed by  
Nobles of  
Ægypt.*

*New  
fashions  
abhorred.*

*Ciuility.*

they vse humble and curteous reuerence each towarde other, bendinge their hands to each others knees. Commonly they goe clothed in linnen garments made fast with a lace about the thigh, which kinde of attyre they call *Calafyris* : ouer this they cast also another vesture of linnen very cleane and white. Garments of woollen are neuer caried into the houses of religion, neither will any man throwd him selfe in a woollen vesture, which is accounted prophane. This hath some agreement with the ceremonies vsually kept in the sacred feasts of *Bacchus* and *Orpheus*, which partly were taken from the *Ægyptians*, and partly deuised by the *Pythagoreans*. For such as haue bene partakers of those ryts, haue euermore abhorred to be buried in woollen garments. Whereof also an holy reason is geuen which we dare not disclose. Many other thinges haue bene invented by the *Ægyptians*, as what day and moneth is proper and appertinent to euery god. Likewise in *Astrology* what fortune is incident to him that is borne one such a day, how hee shall proue in lyfe, by what meanes hee shall miscary by death : which thinges haue bene vsed of many that haue laboured in the Arte and Science of *Poëtry*.

Also, more wonders, and straunge fightes and euentes haue bene discuffed and interpreted by  
 them,

Pythagoreans were such as allowed the doctrine of Pythagoras Philosophy.

The Ægyptians first inuented the arte to read a man's destiny.

them, then by any other Nation liuinge. For as any ſuch thing hath happened at any tyme they commit it to memory, awaighting dilligently what iſſue it hath: and if the like fall out at any time after, they coniecture of the ende and effect thereof by the example of the firſt. The knowledge of diuination is ſo practiſed by them, that they impute not the inuention thereof to the will of men, but to certayne of the gods. In their lande there bee theſe Oracles. The prophecy of *Hercules*, *Apollo*, *Minerua*, *Diana*, *Mars*, and *Iupiter*, moſt of all reuerencing the diuine ſeate of *Latona*, helde at the city *Batis*. Theſe propheſies are not all inſtituted after the ſame faſhion, but haue a difference and diuerſity betweene them. Phiſicke is ſo ſtudyed and practiſed with them that every diſeaſe hath his ſeuerall phiſition, who ſtryueth to excell in healing that one diſeaſe, and not to be expert in curing many: whereof it commeth that every corner is full of Phyſitions. Some for the eyes, other for the head, many for the teeth, not a fewe for the ſtomacke and belly. Finally, ſuch as are of knowledge to deale with ſecret and priuy infirmities.

The ſeates  
of prophecy  
in Ægypt.

In Ægypt  
every diſeaſe  
hath his  
phyſition.

In like ſorte, the maner of mourninge, and funerall ſorrow at the death of friendes: alſo the maner of ſepulture and buryall which they uſe,  
is

Of mourning  
and burying  
the dead.

is most worthy memory. When as any of their familiars or domesticall friendes fortune to decease, (bee hee of regarde amongst them) all the women of that family besmere and gryme their heads and faces with myre and droffe: and leauing the forlorne and languished corps amongest their friends and acquaintance, they themselues being straight gyrded, with their breasts all bare and naked, accompanied with all the women of their kindred, wander about the streets with most piteous lamentation and howling: on the other side, the men fast gyrt about the loynes, thump and beate themselues, as the most miserable, infortunate, and wretched persons in the world. After this they cary out the body to embalme and preferue. Certaine there be definitely appointed for the same purpose, that make an occupation and trade hereof. These when the corse is brought vnto them, propounde and shew to the bringers, fundry formes and pictures of the dead, paynted or carued in wood, one of which is wrought with most curiouse arte and workmanship (which we thinke impiety to name): the second of lesse pryce: the third meanest of all: demaunding of the bringers, to which of these paternes and examples their friend shal be dressed. Being agreed of the price they depart, leauing the body with the salyners: who  
incontinent

The maner  
of embalming  
the dead.

incontinent season and preferue the corps with al industry, drawing the braynes out by the nofthrills with a croked instrument of Iron, in place whereof they fill the Brayne pan with most sweete and pleasaunt oyntments. This done and finished, they cut and rip vp the Bowells with a sharp stone of *Æthiopia*, taking thereout the paunche and entrals, and clenfinge the belly with wyne of Palme tree: secondly, with fresh water mingled with most fragrant and delightfull spyes: in place hereof they force and stuffe the belly it selfe with myrrhe, of the finest sorte brayed and pounded in a mortar. Likewise, with *Cassia* and all kinde of pleasaunt odours, except frankincense. Hauing thus done, they fowe it vp agayne, and embalming the body, preferue it for the terme of 70 dayes: longer then which they may not keepe it. The dayes expired and drawne to an ende, they take the corse and wash it ouer a fresh, annoynting the body with gum (which is to the *Ægyptians* in steede of Glue) and attyring it in a fine linnen drawne together with a lace, they send him back againe to his friends. His friends in the tyme, while the saliners haue him in hand, procure an Image to be made to the likenes and resemblance of him that is dead, wherein being holow and vaulted within, they cause him to be  
inclosed,

inclosed, layinge both the Image and the body therein containd in a tounge together. Howbeit they which in meaner estate and fortune cannot reach so high, order the bodies of their friends in forme as followeth. First of all they fill a clyster with the ointment of neder which without any maner cuttinge or opening the belly, they strayne it into the body by the inferiour partes and Fundament, preferuinge the corse as before, 70 dayes. The last day of all they dreine out the oyle from the bowels of the dead: which is of such vertue, that it bringeth out with it all the inner parts of the belly corrupted and festered. Herewith also they infill and power into the body Saltpeter, which is of force to depraue, taynt, and consume the flesh, leauing nothing but skin and bones: which done, they estones deliuer the body to the owners. There is also a third kinde of vsage accustomably practised about the bodies of the dead: that if any one be deceased whose friends are very poore and of smallest substance, they only purge the belly, and preferuing the corps with salt for terme of like time as before, in fine, redeliuer him to the bringers.

The wyues of noble men, and such as are very fayre and of great respect for their beauty, are not presently vpon pointe of their death, geuen

to

to be embalmed, but three or foure dayes after, Fayre gentle-women dying are kept three dayes before they be pre-ferued. fearing least they should be abused by the inordinate lust of such as dresse them: alleading moreover, that a Saliner sometimes working such abuse vpon the dead body of a woman, was taken in the maner, and his villany discryed by one of his owne company. If it fortune any one either of the *Ægyptians*, or of forraine countries to be drowned and cast on shore, the City in whose borders he is founde must sustaine the charge of the funeralles, which in honorable maner must be executed, and the body buried in the sacred and holy Monumentes. Being not lawfull for his friends and allies any whit to intermeddle or touch the dead, but the Priests assigned to the worship of the ryuer *Nylus* intombe and bury him so nicely and solemnly as if it were the body of a god. The customes of *Greece* they will in no wise follow: vtterly estrauunging them selues from all orders borrowed and deryued from other Nations.

Albeit *Chemmis* a great City in the Prouince of *Thebs* not farre from the city *Nëa*, wherein standeth the Temple of *Perseus*, sonne of *Danæ*, built fouresquare and incompassed rounde aboute wyth a Springe or Groue of Date trees: hauing also a large entry of stone, on each side whereof are placed two Images of passing greatnesse: within

within the pallace is containd the carued monument of *Perfeus*, whom the *Chemmyts* auouch often times to appeare vnto them out of the earth, and not feldome in the church: at which time they find his flipper which he was wonte to weare, two cubytes in length: affyrminge that at fuch times as that is feene, the yeare proueth very fertile and prosperous throughe out all *Ægypt*. This towne (I fay) hath ordayned certayne games of exercife in the honour of *Perfeus*, after the maner of *Greece*. Theſe being demaunded of mee why *Perfeus* ſhould appeare to them alone, and for what cauſe in the celebration of their games, they diſſented from the reſt of the *Ægyptians*: they made anſwere, that *Perfeus* was iſſued of theyr city, adding moreouer, that *Daneus* and *Lynæus* were alſo *Chemmyts* and ſayled into *Greece*: in blaſing whoſe Pedegree they came at length to *Perfeus*, who comming into *Ægypt* for the ſelfe ſame cauſe as the *Grecians* teſtify, namely, to fetch the head of *Gorgon* out of *Africk*, came alſo to them and called to remembraunce his kinred and lineage, of whom hauing taken acquaintance, and hearing his mother to ſpeake of the name of *Chem*, he inſtituted a game of all exerciſes, which according to his appointment and firſt ordinaunce they obſerue till this day.

Theſe



These are the maners of those that lye about the Fennes, such as dwell in the Maryses differ not from the rest, neither in other things, nor in estate of mariage, euery one inioying the priuate fellowship of his owne wyfe, in semblable maner to the *Grecians*. Notwithstanding for the easie prouision of their foode and sustenance other thinges haue bene soughte out and deuised by them. For in time of the floude when the ryuer ouergoeth the countrey, there arise in the water great plenty of lyllyes, which the people of *Ægypt* call *Lotos*. These they reape and dry them in the Sunne. The seede whereof (growing in the middest of the flower, somewhat like vnto Popy seede) they boyle, after which they kneade it into cakes, and bake it for breade. The roote of this is very tothsome, pleasant and good to eate: being of forme very rounde, and in bignesse like an aple. There is also another kinde of lyllyes much like to roses, which in like maner haue their growth in the water, from whose roote springs a bud vnlike to the former, bearing fruite in maner and likenesse of an hony Combe: herein are containd certayne smale kernells resembling the stone of an Olyue, not vnfit for sustenance, and commonly eaten of the *Ægyptians*, aswell fresh as wythered. The selfe same people when the season of the yeare serueth,

are

Their floud  
in *Ægypt*.

are busily conuersant in gathering a kinde of Russh called *Byblus*, the top whereof they crop and turne it into vse of foode: the residue being much about one cubyte in length, they partly eate and partly sell. Such as be desirous to make fine and delicate meate of this Russh, vse to cast it into an Ouen and broyle it: some there be that lyue only by fish, which hauing taken, they incontinently draw them and parch them in the Sunne like stockfish, and being well dried they eate them. The common sorte of fish vsed among them, breede not in the ryuer, but in pooles, being of this nature. Toward the time of spawning they leaue the fennes and make repayre generally to the sea, the male fishes in maner of captaines leading the ranke. These male fishe as they passe still onwarde shed theyr feede by the way, which their femals following after immediatly deuour, and thereof shortly after breede theyr spawnes. Now at the pointe of breede, the femals forsaking the salt waters, flower backe agayne to the maryses to their accustomed haunte, leadinge the males that follow after them: and in swimming backe agayne, they voide spawne, being very fmale cornes, like the graynes of mustard feede which lighting upon the male fishe in the tayle of the rancke, are swallowed vp and deuoured by them. Not  
one

The nature  
of their fish.

one of these litle graynes but will grow to a fishe, as well may bee seene by those that escape the males, and are vndeoured: which being nourished by the waters growe to smale Frye. Such of these fishes as are taken swimminge to the sea, are founde to haue the left side of theyr heads very much worne and gauled: and in comming from the sea, the right side: the cause being this, that both in going and comming they continually grate agaynst the shore and bancks of the ryuer, as a direction to them in passinge to and fro, least that floting in the middest of the streame, they chaunce to stray and wander ont of the right course. At such time as the ryuer *Nilus* beginneth to swell, all the lowe places in the countrey and Ponds neere adioyning to the ryuer doe likewise increase: being then to bee seene great store of younge Fry in euery litle puddle: whereof these should breede, this seemeth to be a probable cause. That the yeare before, at the fall and decrease of the water, the fish which together with the ryuer departe them selues, leaue behinde them their spawne in the mudde, which at the ryfing of the nexte floude, being eftsones moystned, by the waters, recouer vertue, and growe to bee fish. As touchinge which thinges let it seeme sufficient thus much to haue spoken.

The

The gathering of fruite for oyles.

The *Ægyptians* that keepe in the fenne cuntry, vse a certaine oyle made of a tree, which the *Apothecaryes* call *Palmachri*. These trees (that springe naturally in *Greece*) the *Ægyptians* accustome to plant and set by the bankes of Pooles and ryuers, which is the cause that they beare fruite, but very strong and rancke of fauoure. The fruite being gathered, some of them bruise it against the fyre, other some frie it in a pan, reseruing that which commeth of it, which serueth them partly for Oyle, partly for the vse of their Lamps and candles, yeelding (as they sayd before) a deyne very loathsome and vnfauory. Likewise, agaynst gnats and flyes, wherewith their lande aboundeth aboue measure, certaine remedies are founde out by them. Such as dwell aboue the Fennes are holpen herein by towers and high garrets, wherein they take their sleepe, forasmuch as the winde will not suffer the Gnats to fly high. The people of the Fennes in steede of Turrets are fayne to worke this deuise. Each man hath his Nets, wherewith in the day time they goe on fishing, and in the night pytche them aboute their chambers wherein they rest, by which meanes they come to take a nappe of nyne houres longe: whereas otherwise (were they neuer so well wrapped in clothes) the Gnats with their sharp nebbes would pierce

pierc and ftinge quite through all, being not  
 able in like maner to paffe through the Nets.  
 Their Shippes vsied for burthen or caryage are The maner  
of their  
Shyps. made of a kinde of Thorne, not farre vnlike the  
 tree *Lotos* growing in *Cyrene*, from the which  
 there issueth a certayne kinde of gumme. Of  
 the body of this thorne they sawe and square out  
 certaine boardes two cubits longe, and fashioned  
 like a tileheard, which they frame and compact  
 together after this maner. First they vnite and  
 ioyne the plancks together with an infinit number  
 of nayles and pynnes, binding the same to many  
 transomes that goe both crosse and longe wayes  
 for the strength of the vessell. Their wood they  
 frame not in compasse, after the maner of other  
 Nations, but fasten and knit the ioyntes together  
 with Bullruihes and such like. They haue only  
 one Helme or Sterne, which is made to goe  
 throughe the hinder parte of the Shippe. The  
 Mast is likewise of thorne, the Sayle of the  
 Ruihe *Byblus*. These kinde of vessells are not  
 able to cut against the streame, but are haled  
 and drawne forward by land. Downe the  
 streame they paffe in this wyse. They frame an  
 hurdle of the bushe *Tamarisk*, fast bounde and  
 tyed together with the peelings of greene Cane  
 or Reedes: prouydinge moreouer a mighty stone  
 wyth an hole through the middest, two talents  
 in

in weight: which done, they caſt the hurdle into the ſtreame beinge made faſt with a Rope to the noſe of the Veſſell: contrariwiſe, the ſtonne they tye behynde wyth an other Cable, geuinge it ſo much ſcope that it may ſinke to the bottome. By which meanes it commeth to paſſe that the ſtreame caryinge on the hurdle, cauſeth the Shippe to follow, with exceedinge ſwiftheſſe and the ſtone on the other ſide drayling behinde, directeth the ſame in euen and ſtedfaſt courſe. At ſuch time as the ryuer ouerrunneth the foyle, the Cityes are only apparent and vncoverd, reſembling in ſhew the Iſles of the ſea *Ægæum*, all the land beſides being in maner of a ſea. The Cityes which in time of the flood are extante, be in place of Portes for the ſhips to lye at rode in. During which time they ſayle not in the mayne ryuer, but through the miſt of the fieldes. They that take ſhipping from the Citye *Naucrates* to *Memphis*, haue their courſe by the *Pyramides*: albeit there be another way alſo tendinge to the ſame place, ſtrykinge ouer by the Neb of *Delta*, and the City of the *Cercaſians*. Likewiſe as we take our voyage from the Sea coaſte, and the city *Canobus* to *Naucrates* through the wyde and open fieldes, we ſhall paſſe by *Anthylla* a towne ſo named: in like manner arryuinge, at the city  
*Arcandry*.

The Pyramides were certayne long towers of ſtone.

*Arcandry.* *Anthylla* a city of chiefe renowne, The re-uenues of a city assigned to the Queene of Ægypt to find hir shooes. is euermore geuen and allotted by the Kinge of *Ægypt* to his Queene, that then is, to finde her shooes, which are purchaséd by the reuenewes of the same. Which custome hath remayned since the tyme that the *Persians* gouerned in *Ægypt*. *Archandry* seemeth to haue taken the name of *Archander*, sonne in lawe to *Danæus*, and the lawfull ofspringe of *Phthius Achæus*: not denying but that there might bee another besides him: but howsoever it is, the city *Archandry* can in no wyse be made an *Ægyptian* name. Hytherto haue I set downe such thinges as eyther by my selfe I haue seene and knowne: or bene constantly aduertysed thereof by the people of the region, determining henceforth to prosecute such matters, as I haue onely by here-say, interlaceing the same otherwhiles, with such thinges as of myne owne knowledge I am able to iustifie.

*Menes* the firste Kinge of *Ægypt* (as the Menes the King of Ægypt. pryests make reporte) by altering the course of the ryuer, gayned all that ground whereon the City *Memphis* is situated: the flood being wonte before time to haue his course fast by the sandy mountayne which lyeth toward *Lybia*.

This *Menes* therefore damminge vpp the bosome of the ryuer towardes the south Region  
hauinge

The actes  
of Menes.

hauinge cast vppe a pyle, or bulwarke of Earth much after an hundred Furlonges aboute the City, by that meanes dried the old Chanell, causinge the ryuer to forsake and abandone his naturall course and runne at randame amidst the hills. To which damme also the *Persians* that rule in *Ægypte* euen at this day haue a dilligent eye : yearely fortifyinge and repayringe the same wyth newe and fresh Earth. Through the which if by fortune the ryuer stryuinge to recouer his olde course, should happily make a breach, the city *Memphis* were in daunger to bee ouerwhelmed with water. By the selfe same *Menes* firste bearinge rule and authority in *Ægypt* (after that by turning the streame of *Nilus* he had made dry ground of that where erst the ryuer had his passage) in the same plot of land was the city it selfe founded and erected, which (as well may bee seene) stands in the straight and narrow places of the countrey. More then this, to the North and West (for Eastward *Memphis* is bounded by the course of the riuer) hee caused to be drawne out of the ryuer a large and wyde poole : beinge also the founder of *Vulcans* temple in *Memphis*, one of the fayrest buildinges and of chiefeest fame in all the countrey of *Ægypte*. Three hundred and thirty Prynces that by mutuall succession followed *Menes*, the priests also readily mentioned



mentioned out of the books of their Monuments : Three hundred and 30 princes after Menes. of which number 18 were by Countrey *Æthyopians*, and one a forraine and outlandish woman, whose nation they knew not, al the rest being sprong of their owne land. This woman that aspired to the crowne, bare the name of the famous Nitocris a Queene of Ægypt. *Queene of Babylon*, and was called *Nitocris* : whose brother in the time of his empire being slaine by the *Ægyptians*, *Nitocris* wearing the crowne after him fought meanes secretly how to revenge his death, which she brought to passe by a straunge device and pollicy. Hauing therefore builte for hir owne vse a fayre and gorgeous courte, she caused an hollow Vault or caue to be cast vnder the earth, pretending for the time a reason of hir device, albeit farre different from hir secret minde and purpose. The work ended, she inuited thither the most part of hir nobles to a banquet, such as shee knew to haue bene the authors and workers of hir brothers death, who being all assembled and set together in an inner Parlour, expecting their cheere, the water was let in at a priuy grate and ouerwhelmed them all.

These things they spake of *Nitocris*, adding besides, that hauing wrought this feate, shee cast hir selfe into an house full of Ashes to escape vnpunished.

By

Mæris the  
last of the  
330 prynces.

By the rest of the kinges of *Ægypt* the priestes coulde recyte no glorious acte that shoulde bee accomplished, sauing by the noble king *Mæris* the last and latest of all this crewe. To whom they attribute the building of the great porches belonging to *Vulcans* temple, standing on the North parte of the Pallace. By the same also was a certaine fenne delued and cast vp, wherein were builded certaine mighty Towers called *Pyramides*, of whose bygnesse, as also of the large compasse and amplitude of the Poole, wee will ioyntely intreate in another place.

Sesostris  
king in  
Ægypt, and  
his exployts.

These things were done by *Mæris* the last king. The rest consuming the time of their raygne in silence and obscurity, whom for the same cause I will passe ouer, and addresse my speache to him who came after them in time and went before them in Dignity: namely, the worthy Prynce *Sesostris*. Him the Pryestes recounte firste of all the kinges of *Ægypt* to haue passed the narrow Seas of *Arabia* in longe Ships or Gallyes, and brought in subiection to the Crowne all those People that marche a longe the redde Sea. From whence retyringe backe againe the same way, hee came and gathered a greate power of men, and tooke his passage ouer the waters into the mayne lande, conquering and subduing all Countreyes whether so euer hee  
went

went. Such as hee founde valiaunte and hardye not refusinge to ieoparde their safete in the defence and maynetenaunce of their liberty, after the victorie obtayned, hee fixed in theyr countrey certayne smale pyllers or Crosse of stone, wherein were ingrauen the names of the kinge and the countrey, and how by his owne proper force and puissance he had made them yelde. Contrarywyse, such as without controuerfie gaue themselves into his handes, or with litle stryfe and lesse bloudshed were brought to relent: with them also, and in their region he planted Pillers and builde vp litle crosses, as before, wherein were carued and importrayed the secret partes of women, to signifie to the posterity the base and effeminate courage of the people there abyding. In this sorte hee trauayled with his army vp and downe the mayne, passing out of *Asia* into *Europe*, where he made conquest of the *Scythians* and *Thracians*: which seemeth to haue been the farthest poynt of his voyage: for so much as in their land also his titles and marks are apparantly seene, and not beyonde. Herefro hee began to measure his steps back agayne incamping his powre at the ryuer *Phasis*: where, I am not able to discusse, whether king *Sesoftris* him selfe planted any parte of his army in that place euer after to possesse that countrey:

A monument  
in the re-  
proch of  
Cowardise.

or

The people  
Colchi  
spring of the  
Ægyptians.

or whether some of his souldiers wearyed with continuall perigrination and trauayle, toke vp their mansion place and rested there. For the people named *Colchi*, seeme to be *Ægyptians*: which I speake rather of myne owne gathering, then of any other mans information. Howbeit, for tryall sake commoninge with the inhabitants of either nation, the *Colchans* seemed rather to acknowledge and remember the *Ægyptians*, then the *Ægyptians* them: affyrming, that the *Colchans* were a remnante of *Sesoftris* army. Myselfe haue drawne a coniecture hereof: that both people are in countenance a like black, in hayre a like fryzled, albeit it may seeme a very feeble gesse, the same being also in other nations. A better surmise may be gathered of this, that the people of *Æthyopia*, *Ægypt*, and *Colchis* only of all men, circumcise and cut of the fore-skin from their hidden partes, reteyning the custome time out of minde. For the *Phœnicians* and *Syrians* that dwell in *Palæstina*, confesse themselves to haue borrowed the maner of circumcision from the *Ægyptians*. And as for those *Syrians* that dwell neere vnto the ryuers *Thermodon* and *Parthemus*, and the people called *Macrones* their next neighbours, they tooke the selfe same vse and custome of the *Colchans*. Howbeit, the *Ægyptians* and *Æthyopians*, which  
of

of them learned it of others, it is hard to discern, forasmuch as the custome in both Countreyes is of great antiquity. Neverthelessse, very good occasion of coniecture is offred vnto vs, that it came fyrst from the *Ægyptians*, at such time as the *Æthyopians* had exchange of marchandise with them. For the *Phœnicians*, that in like maner haue mutuall trafique which the *Grecians*, leaue of to circumcise themselues, and refuse in that poynte to be conformable to the lawes and statutes of their countrey. One thinge more may be alleaged wherein the people of *Colchis* doe very narrowly resemble the customes of *Ægypt*, in so much as, these two nations alone, work their linnen and dresse theyr flax after the same sorte, in all poyntes respecting each other both in order of lyfe and maner of language. The flaxe which is brought from *Colchis* the *Grecians* call *Sardonick*: the other comming out of *Ægypt* they terme after the name of the countrey, *Ægyptian* flaxe. But to returne to the tytles and emblems that king *Sesoftris* lefte behind him in all regions through the which he passed, many thereof are fallen to decay. Notwithstanding, certaine of them in *Syria* and *Palæstina* I beheld with myne own eyes, intayled with such posyes as we spake of before, and the pictures of womens secretes ingrauen

grauen in them. Likewise in *Iönia* are to bee seene two fundry Images of *Sesoftris* himfelfe carued in pillars: one as we passe from *Ephefus* to *Phocæa*: another in the way from *Sardis* to *Smyrna*. Eyther of thefe haue the forme and figure of a man, fiue hands breadth in bignesse, bearing in his righte hand a Darte, in his left a bowe, his harnesse and furniture after the manner of the *Ægyptians* and *Æthyopians*. Crosse his backe from the one shoulder to the other went a sentence ingrauen in the holy letter of *Ægypt*: hauing this meaning. *By my owne force did I vanquish this region*. Notwithstandinge it is not there specified what he should be, albeit els where it is to be seene. Some haue deemed this monument to haue bene the image of *Memnon*, not a litle deceyued in opinion. This noble and victorious prince *Sesoftris* making his returne to *Ægypt*, came (by report of the priests) to a place named *Daphnoe pelusiæ*, with an infinite trayne of forraine people out of al Nations by him subdued: where being very curteously met and welcomed by his brother, whom in his absence he had lefte for Viceroy and protectour of the countrey, he was also by the same inuited to a princely banquet, him selfe, his wife, and his children. The house whereinto they were entered, being compassed about with dry matter,

was

Memnon the  
sonne of  
Aurora  
slayne in the  
warre at  
Troy.

The death  
of Sesoftris  
intended by  
his owne  
brother.

was suddaynely by the treachery of his brother  
 fet on fire, which he perceiuing toke counsaile  
 with his wife then present, how to escape and  
 auoyde the daunger. The woman either of a  
 readier wit or riper cruelty, aduised him to cast  
 two of his fixe children into the fire, to make  
 way for him selfe and the rest to passe: time  
 not suffering him to make any long stay, he  
 put his wyues counsaile in speedy practise, and  
 made a bridge through the fire of two of his  
 children, to preserue the rest aliue. *Sesoftris*  
 in this sorte deliuered from the cruell treason  
 and malicious deuise of his brother, first of  
 all tooke reuenge of his trecherous villany  
 and diuelish intent: in the next place bethink-  
 ing himselfe in what assayres to bestowe the  
 multitude which he had brought with him,  
 whome afterwards he diuersly employed: for  
 by these captiues were certayne huge and mon-  
 strous stones rolled and drawne to the temple  
 of *Vulcane*. Likewise, many trenches cut out  
 and deriued from the riuer into most places of  
 the countrey, whereby the land being aforetime  
 passable by cart and horse, was thencefoorth  
 bereaued of that commodity: for in all the time  
 ensuing, the countrey of *Ægypt* being for the  
 most parte playne and equall, is through the  
 creekes and windings of the ditches brought to  
 that

The coun-  
 trey of  
*Ægypt* cut  
 out into  
 trenches  
 for the  
 better con-  
 ueyance of  
 water.

A diuifion  
of land.

that paffe, that neyther horffe nor wayne can haue any courfe or paffage from one place to another. Howbeit, *Sefoftris* inuented this for the greater benefite and commodity of the lande, to the ende that fuch townes and cities as were farre remooued from the riuer, might not at the fall of the flood be pinched with the penury and want of water, which at all times they haue deriued and brought to them in trenches. The fame King made an equall diftribution of the whole countrey to all his fubiefts, allotting to euery man the lyke portion and quantitie of ground, drawne out and limited by a fourefquare fourme. Heereof the King himfelfe helde yeerely reuenewes, euery one being rated at a certayne rent and penfion, which annually he payd to the crowne, and if at the riling of the flood it fortun'd any mans portion to be ouergone by the waters, the King was thereof aduertifed, who forthwyth fent certayne to furuey the ground, and to meafure the harmes which the flood had done him, and to leauy out the crowne rent according to the refidue of the land that remayned.

The begin-  
ning of Geo-  
metry.

Heereof fprang the noble fcience of Geometry, and from thence was tranflated into *Greece*. For as touching the *Pole* and *Gnomon* (which is to fay) the rule, and the twelue partes of the day, the *Grecians* tooke them of the *Babylonians*.

This



This King *Sesoftris* held the Emphyre alone, leauing in *Æthiopia* before the temple of *Vulcane* certayne monuments to the posteritie, to wit, certayne images of stone, one for hymselfe, The images of King Sesoftris. another for his wife, beeyng eache of them thirtie cubites: the foure images also of hys foure sonnes, beeyng each of them twentie cubites apeece. In processe of time when the image of King *Darius* that gouerned *Persia* should haue bene placed before the picture of *Sesoftris*, the priest of *Vulcane* which serued in the temple woulde in no wise permit it to bee done, denying that *Darius* had euer atchieued the like exploits that *Sesoftris* had done. Who, besides the conquering of sundrie other nations (not inferiour in number to those whiche had bene overcome by *Darius*) had also brought in subiection the most couragious and valiaunt people of *Scythia*: for whyche cause, it were agaynst reason to preferre hymselfe in place before him vnto whome he was inferiour in chivalry, whiche bolde aunswere of the priest, King *Darius* tooke in good parte and brooked wel ynough.

*Sesoftris* dying, the seate imperiall came to hys sonne *Pheco*, who beeyng bereaued of hys sight, The death of Sesoftris, whome Pheco succeeded. vndertooke no voyage of warre, but remayned quiet in his kingdome. The cause he was  
stricken

stricken blynde, is fayde to be this. At what tyme the waters of the flood increafing, by reason of a mightie raging winde, had drowned the lowe countreys eyghtene cubites deepe. The King intraged at the vnaccuftomed fwelling of the ryuer, tooke hys darte and difcharged it into the middeft of the waters, for whyche hys vnreuerent fa te, the fame is, that hys fighte incontinente was taken from hym, and hee became blynde the fpace of tenne yeares. In the eleuenth yeare, there arofe a prophecie in the city *Butis*, that the tyme of hys miferie was nowe exfpyred, and that hys fyght fhoulde eftfoones be reftored agayne, if in cafe he wafhed hys eyes in the water of a woman, whych neuer knewe man but her owne hufbande. For further prooffe of thys phetie medicine, the Kyng beganne firft wyth hys owne wyfe, whych working not the effe te he looked for, he tryed many others, but all in vayne, laftly, lighting vppon a poore feely woman that had neuer woorthipped more Sain tes then one, hee fpeedely recouered hys fighte agayne, and caufing all thofe whome earft he had prooued to be gathered into one citie (the name whereof was called *Reddclodd*) he fet fire to the towne, and confumed them all.

An exquisite  
medicine for  
the eyes.

The King thus healed, and freely acquitted of  
hys

hys former miserie, began to be deuoute, increasing the temples of the gods with giftes of exceeding value. All which deserue for theyr excellencie to be had in memorie, and chiefly those that he offered in the temple of the Sunne, which were these, two mighty great stones which the *Ægyptians* in theyr tongue called *Obeli*, in fashion like a spit or broach 100 cubites long, and in breadth 80.

An army  
of honest  
women  
burnt at a  
clap.

Next after hym the kingdome descended to a certayne man of the citie *Memphis*, whose name in the greeke language was *Protheus*, to whome the *Ægyptians* erected a temple, which is yet to be seene in *Memphis*, very fayre and beautifull, garnished wyth rich and singulare giftes. On euery side whereof dwell the *Phenices*, a people descended of the *Tyrians*, whereof the place taketh the name, and is tearmed the tentes of the *Tyrians*. Within the temple there is standyng the house of *Proteus*, called the court of straunge *Venus*, vnder which name is meant (as I deeme) *Helena*, the daughter of *Tyndarus*, who as a guest agaynst her wyll, kepte resyaunce for a tyme in the court of *Protheus*, and was tearmed the straunge *Venus*, in as much as the other *Venus* (who hath many temples in *Ægypt*) is neuer called by the name of straunge. Heereof entring talke with the sacred order of the priestes,

they

Protheus  
King of  
Ægypt.

Of the  
ariuall of  
Paris in  
Ægypt.

A Sanctuary  
for seruantes.

they discourfed vnto me, that *Alexander* hauing stolne *Helena* from the *Spartanes*, and ſpeedyng hymſelfe homewarde by the ſea called *Ægeum*, by conſtraynte of weather was driuen into the *Ægyptian* ſeas, and perforce againſte his will, was caſt aſhore in *Ægypt*. His ariuall was at the mouth of the floud *Nilus* called *Canobicum*, at the porte whiche the inhabitants tearme by the name of *Trachex*. In this place is fituated a temple to *Hercules*, wherevnto if any mans ſeruaunt or vaſſall flye, and get vppon hym the holy markes (as they call them) in token that hee yeeldeth hys whole alleageaunce to the god of that place, it is not lawfull for any man to touch him, which order was kept inuiolate vnto our age. The ſeruauntes of *Alexander* hearing of the lawes of this temple, forſooke their Lorde, and fled vnto it, and in humble manner ſubmitting themſelues before the god, they accuſed their mayſter (whoſe death they all deſired) ſhewing in what manner he came by *Helena*, and the great iniury he had wrought to her huſband *Menelaus*. The ſame playnt alſo they framed before the prieſts of *Hercules*, and the chiefe gouernour of the port named *Thonis*. *Thonis* hauing hard the accuſation of theſe poore ſuppliants, ſent in all haſte to the King in theſe wordes: Knowe you (noble Prince) that a fewe dayes

dayes since, a certayne straunger of the *Troiane* lignage (hauing committed a most villanous acte in *Greece*, by entising away the wife of him that had geuen him entertaynement) is by force of tempest dryuen vpon our coastes, we desire therefore to knowe your hignesse pleasure, whether we shall geue him free passage into his countrey, or bereaue him of that he hath, and sende him away. To which newes the King returned an aunswere saying. The person you speake of, of what nation soeuer hee bee whiche hathe wrought this despitefull treacherie to his hoste, see you apprehend and bring to my court, to the ende I may heare what he can say for himselfe. Whereat *Thonis* without any farther deliberation, tooke this yong gallaunt of *Troy*, frayned hys ships, and brought him with the Lady *Helena* and the rest of his retinue to the city *Memphis*, where the King at that tyme made his place of abiding. Beeing arriued at the Court, the King asked *Alexander* in these wordes: Yong gentleman, what are you, and from what countrey are you landed heere in *Ægypt*? *Alexander*, who was not to seeke of an aunswere, with a comely grace made aunswere to the King, descrying both his countrey and lynage, the place also from whence hee was arriued, and to what coastes he directed his course. And where then  
(quoth

(quoth the King) had you this goodly gentlewoman, for she seemeth to be a woman of no common blood: whereat my youth somewhatammering before he coulde cast the plot of his excuse, was betrayed by his seruants, who in humble manner on their knees, disciphred to the King the whole discourse of his treason. The vassals hauing ended their speeche, *Protheus* turned hymselfe to *Alexander*, and tucked hym vp with thys rounde tale: my friende (sayde hee) were it not for the reuerence I owe to straungers, with whome my custome is not to deale by rigour, I woulde surely pipe yee such a daunce for the wicked villanie wherewith thou hast abused thyne hoast in *Greece*, that all vnthankfull wretches shoulde take example by thee how to vse those that shewe them courtesie in a forraigne lande. Ah vnkynde wretche as thou arte, is thys the best requitall thou makest the *Grecian* for hys noble vsage toward thee: to bereaue hym of his mate, the most comfortable companyon of all hys daies, and not contente therewith, lyke an arraunt theefe thou hast despoyled hys goodes, the best and principall treasures of hys house. Thou mayest blesse the tyme tenne thousande tymes, that the *Aegyptians* yeelde suche honoure to straungers: and packe thee hence from my presence wyth the rest of thy mates, swearyng  
by

by my crowne, that if hencefoorth thou bee  
 seene within the borders of *Ægypt*, I wyll ac-  
 count thee as myne enemye. As for thy minion  
 and the goodes thou hast broughte, I shall re-  
 ferue, tyll suche tyme as the *Grecian* shall come  
 to reclayme them. By these meanes (sayd the  
 priestes) came *Helena* into *Ægypt*, whereof also  
*Homer* hymselfe seemed not to be ignoraunt, but  
 of purpose rather (for that it fell not out so  
 fittingly for hys verse) hee chose the other, de-  
 claring notwythstandyng that some such fame as  
 thys was bruted abroad, whyche appeareth  
 manifestly in hys *Illiards*, where making mention  
 of the voyage of *Alexander*, he assermeth, that  
 by meanes of a contrarye wynde, hee was tossed  
 by sea, and recovered the lande at the city *Sydon*  
 in *Phaenicia*: reade the verses that are framed  
 by hym in the prayse of *Diomedes*, in which  
 place these lynes are founde.

*There were the cloakes of gorgeous hue  
 so braue and princely dight,  
 Made by the dames of Sydony,  
 sold to the seemely wight  
 Kyng Pryams sonne, that stale hymselfe  
 a wyfe of royall race,  
 Queene Helene hyghte, retyryng home,  
 vnto his natyue place*

Touching

Touching the fame in his *Odyſſea*  
in theſe verſes.

*This poyſon quicke and valerous*  
*whych Polydamna gaue*  
*The wyfe of Thonis, Helen brought,*  
*and carefully dyd ſaue.*  
*Great ſtore whereof in doughty ſoyle*  
*of ſcorched Aegypt groe*  
*Some ſoueraigne good, and other ſome*  
*the cauſe of preſent woe.*

In like maner to *Telemachus, Menelaus,*  
ſpeaketh in this wiſe.

*And when I fought to leaue the land*  
*of Aegypt, and retyre,*  
*God hyndred, whome I left vnſerued*  
*by vowes and ſacred fyre.*

In theſe verſes *Homer* confeſſeth that he knewe of the wandering of *Alexander* into *Aegypt*, forſomuch as the countrey of *Syria* is bounding vpon *Aegypt*, and the people *Phæ-nices* vnto whome the city *Sydon* is belonging are reſyaunt in *Syria*. As well theſe therefore as alſo the place it ſelfe, are no ſmall prooffe, nay rather a moſt valerous argumente, that the verſes wherein it is ſayde, that *Alexander* conueying *Helen* from *Greece* in three dayes ſpace, wyth a  
prosperous



prosperous gale, and quyet sea, arryued at *Troy*, were rather intruded by some other poet then inuented by *Homer*, who contrarywyse in hys *Illiads* maketh mention of his errour by sea.

To leaue *Homer*, and come to the affayres of the *Troianes*, being desirous to vnderstand of what truth these things were which are bruted to haue beene done by the *Greekes* at *Troy*, I fol-<sup>Of the Troiane warre.</sup> licated the matter with the priestes of *Ægypt*, who tolde me in such manner as themselves beforetime had beene aduertised by *Menelaus*. After the flight of the Lady *Helen*, there assembled, in the cause of the kings brother *Mene-laus*, a puissant armie of the *Grecians*, who embarking themselves into *Teucria*, and incamping in their coastes, sent in ambassage to the city *Troy* certayne of their chiefe peeres and nobles, amongst whome, was *Menelaus* brother to the Kyng. Beeyng entered the city, they made clayme of the Lady *Helena*, with the goodes and treasures shee tooke wyth her, requyring also a sufficient satisfaction to be made for the iniurie. Wherevnto the *Troianes* answered, that they spent their speech in vaine, to rechallenge eyther women or goodes of them which they neuer sawe, alleadging, that the thyngs they challenged were surprised by the *Ægyptians*: neyther was it reason why they should

should beare the faulte of others, and make restitution of that which they neuer had. Howbeit, the *Greekes* imagining they had spoken it in derision, to shift off the siege for the tyme, bent theyr whole force agaynst the towne, continuing the siege and batterie so long, tyll they had brought it to vtter ruyne and subuersion.

The citie taken, when *Helena* could not be founde, and the same aunswere was rendered the *Græcians* as before, they gaue credite at length to theyr wordes, and sente *Menelaus* into *Ægypt* to the courte of *Protheus*, whether beeyng come, and declaryng the cause of hys arriual to the Kyng, he gaue him greate entertaynemente, restoring vnto him hys Lady with all his treasure, without any manner of losse or imbeselment. Neuerthelesse, *Menelaus* for all this courtesie and royall vsage which he had receyued at the handes of the King, gaue him but a poupe for his labour, dooyng to the countrey this iniurie for a farewell. For indeuouring to depart thence, and wayting a fauourable wynde to fit hys purpose, by meanes whereof, he stayde a long tyme in *Ægypt*: to knowe the state of hys voyage, what fortune should thereafter betide vnto hym, he tooke two children of the *Ægyptians*, slewe them, and paunched out theyr bowels, whereby to take view of his future success.

Courtesie  
rewarded  
with  
crueltie.

ceffe. Which beyng knowne, and perceyuing hymfelfe to be mortally hated and purfued of the inhabitauntes, he fped hym thence into the Ifles of *Africa* lying ouer againft them, from whence alfo makyng as good hafte as he coulede, the *Ægyptians* heard no more tydyngs of hym. Of all thefe things they were partly informed by the knowledge of hyftories, beeyng much more certayne of fuch thyngs as were done in theyr countrey. Thus farre the prieftes of *Ægypt* proceeding in discourfing of *Helena*, whereto I adde thys furmize of myne owne, that if *Helena* had bene in *Troy*, no doubt for ought that *Alexander* could haue fayde or done, he had bene deliuered to the *Græcians*. For who woulde thynke that Kyng *Pryamus* wyth the refidue of that lignage were fo madde, that to the ende *Alexander* might enioy the delighte of hys Lady, would imperill theyr owne lyues and theyr childrens, with the flourishing eftate of fo famous a citie. In whych fond opinion, if in cafe they had bene at the beginning, yet vn-doubtedly they woulde haue recanted at length when as many valiaunt fouldyers of the *Troianes*, and two or three of the Kings owne fonnes, (if any credit may be geuen to the poets) were moft lamentably flaine by the *Græcians* in fight. By thefe things I am driuen to coniecture, that  
if

The Queene  
Helena was  
neuer at  
Troy.

if *Helena* had beene in their keeping, *Pryamus* to rayse the siege from the walles of hys city, woulde willingly haue wrought meanes to restore her agayne. Neyther was *Alexander* heyre apparaunt to the crowne, so that his father beeyng crooked wyth age, the adminiftration of the kyngdome shoulde rest in hys gouernemente, one there was betweene hym and home, namely hys brother *Heñtor*, as well in number of yeares hys elder, as in noblenesse of mynde hys better, whome it behoued not to fsmooth vp his brother in hys filthy leachery, seeing such imminent perill to threaten not onely himselfe, but also the whole kyndred and nation of the *Troianes*. But it was the iust plague of God inflicted vppon them for their wickednesse, that they shoulde neyther delyuer *Helena* whome they had not, nor be credyted of the *Græcians*, to whome they fayned not, to the ende all men might learne, that they whyche fryke wyth the swoorde, shall be beaten with the scabberde, being euermore seene, that vpon greuous injuries the gods alwayes powre downe greuous reuengements. Thus much I thought conuenient to speake of mine owne fancye.

After the deceasse of *Protheus*, *Rampfinitus*  
*Rampfinitus.* tooke vppon hym the rule of the cuntry, who  
 in memorie of himselfe, lefte behynde hym certayne  
 tayne

tayne porches of ſtone, planted weſtward agaynſt the temple of *Vulcane*, right ouer agaynſt the whych, ſtoode two images of fyue and twentye cubites in length. One of the which ſtandynge northerly, they call ſommer, and the other lying to the weſt, they tearme winter, contrary to all reaſon and order. This King in aboundance of wealth, and plenty of coyne, ſo farre excelled all thoſe that came after hym, that none coulde go beyonde him, no not approach neere vnto hym in that kynde: wherefore deſirous to poſſeſſe hys goodes in ſafetie, hee builde hym a treaſurie or iewelhouſe of ſtone, one of the walles whereof bounded vpon the outſyde of hys courte. In framing whereof, the workeman had wrought thys ſubtile conueyance, one ſtone in the wall hee layde in that forte, that a man might eaſily at pleaſure plucke it in or out, which notwithstanding ſerued ſo fittingly to the place, that nothing coulde be diſcerned. When the building was finiſhed, the King cauſed his treaſure to be brought into it, minding henceforth to be ſecure and to lay aſide all feare of miſfortune. In proceſſe of time, this cunning artifice lying at the poynt to dye, called vnto him his two ſonnes, and diſcloſed vnto them in what manner he had provided for theyr good eſtate, in leauing a ſecret and moſt priuy paſſage into the Kings treaſurie,

whereby

A tale of a  
cunning  
theefe.

whereby theyr whole lyfe myght be lead in moſt happy and bleſſed condition. In brieſe, hee ſhewed them all that was done by hym, delyuer- ing them the iuſt meaſures of the ſtone, that they mighte not bee deceyued in laying it agayne, whych the two yong youthes well marking, thought from that tyme forward to be of the Kings counſaile, if not of hys court, and to become the priuy ſurueyers of hys iewellhouſe.

Theyr father beeing dead, they made no long delay to put in execution theyr determinate purpoſe, but repayring to the court by night, they found the ſtone, which with ſmall force remoou- ing it from the place, they ſped themſelues wyth plentie of coyne, and ſo departed. In ſhorte ſpace after the Kyng entering hys treaſurie, and fyndyng the veſſels wherein hys money lay to be ſomewhat decreaſed, was exceedingly amazed, not knowing whome to accuſe, ſeeyng both hys ſeales, whyche he had ſet on the dore, vntouched, and the dore faſt locked at hys commyng thither. Howbeit, repayring ſundrie tymes to beholde hys wealth, and euermore perceyuing that it grewe leſſe and leſſe, deuifed with hymſelfe to beſet the place where hys money lay with cer- tayne greens or ſnares to entrappe the theefe in. Theſe ſubtile merchaunts accordyng to theyr former wont approching the ſpring head where  
they

they had dronke so oft before, one of them wente in, and groaping for the money, was so fast intangled in a snare, that for hys lyfe hee wist not how to shifte, but seeing hymselfe in these braakes, hee called hys brother, to whome he disclosed hys euill happe, willing hym in any wise to cut off hys head, lest being knowne who hee was, they both myght bee serued wyth the same fauce. His brother hearing his counsaile to be good, did as he bade hym, and fitly placing the stone as hee founde it, departed home, bearyng wyth hym the head of hys slayne brother.

The nexte day the Kyng opening hys iewell house, and espying an headlesse theefe surprised in a ginne, was woonderfully astonied, seeing euery place safe, and no way in the world to come in or out at.

In this quandary, vncertaine what to thynke of so straunge an euent, he deuised yet to go another way to the wood, causing the body of the theefe to be hanged out vpon the walles in open view to all that passed by, appoynting certayne to attend in that place, with straight charge, that if they hearde any making moane or lamentation at the sight thereof, they shoulde forthwyth attache them, and bryng them to the Kyng.

The

The affection  
of a mother.

The Mother of these two Breethren not able wyth patiente eyes to beholde the wretched carkasse of her pitifull sonne, called the other brother vnto her, aduising him by some meanes or other, to take awaye hys brothers bodye and burie it, threatening moreouer, that in case he neglected to accomplishe it wyth speede, shee woulde open all hys thefte and treacherie to the Kyng. Whome her sonne endeououring wyth many woordes to perswade, and nought auayling (so tender was her affection towards her childe) hee set hys wittes abroache to the framing of some subtile conceyte, to beguyle and inueigle the Kyngs watchemen. Pannelling certayne Asses which hee loaded wyth bottells of sweete wyne, he proceeded forward wyth hys carriage, tyll suche tyme as hee came agaynste the place where the watche laye, where priuily vnstopping one or two of hys bottles, the wyne flowed out in greate aboundance, whereat, fayning as though hee had beene besydes hymselfe, hee piteously cryed out, tearing hys hayre and stampyng as one vtterly ignoraunte whyche to remedye fyrste. The keepers seeing the wyne gush out so fast, ranne hastely wyth pottes and cannes to receyue it leaſt all should bee lost, but the dryer (who had alreadye cast hys plotte) seemed heereat muche more enraged then before,  
tauntyng



tauntyng and raylyng at them wyth most bitter and reuiling woordes. Contraryly, the watchmen geuing hym very fayre and gentle language, hee seemed better contented, leadyng alyde hys Ayles out of the way to newe girde them, and place his carriage in better order. Manye woordes grewe betweene them whyles he was addresling hys Ayles to proceede on theyr waye, till that one of them bolting foorth a merry iest, caused hym to laugh hartily, so that lyke a good fellowe, he bestowed amongst them a bottle of wyne. Which courtesie they all tooke in very good parte, requesting hym to fitte wyth them for companye, and drinke parte of hys owne cost. Whereto hee willingly consenting, they dranke a carouse, euery man hys cannikin, tyll the wyne began to runne of the lyes, whyche thys coapesmate perceyuing, fet abroach another bottle, and began to quaffe afreshe, whyche fet my keepers on such a tantarra, that beeyng well wetted, they fet more by three drammes of sleepe, then fyxe ounces of witte. When all was hushed, and the watchmen fast asleepe, hee tooke the bodye of hys brother, and in mockage, shauing off the hayre of theyr right cheekes, he returned home, beyng right gladly enterteined of hys mother.

The Kyng seeyng hys deuises no better to proceede

ceede, but for ought he coulde imagine the theefe still beguyled hym, waxed woonderous wrath: howbeit, determining to leaue nothing vnattempted, rather then to let fuch a villayne escape fcoffree, he built yet another trappe to catch the foxe in. He had at that time abiding in hys courte a goodly gentlewoman his onely daughter, whome he tenderly loued from her childhood. This Lady he made of his counfayle, willing her by the duety of a chylde, to abandon chaffity for the time, making hirfelfe a common ftalant for all that would come, on condition they fhoulde fweare to tell her the fubtileft and the finfulleft prancke that euer they had played in all theyr lyfe tyme, and who fo confefled the fafts lately atchieued in imbefileing the Kings treasure, and ftealing away the theefe, him to lay hold on, and not fuffer to depart.

The gentlewoman obeying her fathers will, kepte open houfe, hauing greate repayre vnto her out of all partes of the countrey. Now the theefe whyche knewe full well to what intente the Kyng had done thys, defirous to bee at oaft wyth hys daughter for a nighte, and fearing the daunger that myghte enfue, beeyng of a verie pregnaunt and readie witte, deuifed yet another thifte wherewythall to delude the Kyng: he ftrake off the hande of hys brother that was  
dead,

dead, and clofely carying it vnder his cloake, he repayred to the place where the Kings daughter lay, who demaunding hym the queſtion as ſhe had done the reſt, receyued of him this aunſwere, that the ſinfulleſt acte that euer he committed, was to cut off his brothers head, beeing inueigled in a ſnare in the Kings treaſurie, but the ſubtileſt in that he had deceyued a ſort of drunken aſſes, whome the King had appoynted to watch the body. The Lady that had liſtned to his tale, hearing the newes ſhe longed for, ſtretched out her hand to lay hold on him, who ſubtilly preſenting her with the hande of his brother, (which beeing darke, ſhe faſt griped in ſtead of his owne) hee conueyed himſelfe from her and was no more ſeene. The King heereof aduertified, was ſtricken with ſo great admiration as well of his wit in deuifing, as his boldneſſe in aduenturing, that forthwith he cauſed notice to be geuen throughout all partes of his gouernement, that in caſe the party whiche had done theſe things woulde diſcloſe hymſelfe, and ſtande to his mercy, he woulde not only yeeld him free pardon, but alſo indue and honour him with ſo princely rewards as were fit for a perſon of ſuch excellent wiſedome. My yonker yeelding credite to the Kings promiſe, came forth in preſence, and deſcried himſelfe, with whome

*Rampfinitus*

Rampfinitus  
journey to  
hell.

*Rampfinitus* ioyning his daughter in mariage, did him the greatest honour he could deuise, esteeming him for the wisest man that liued vpon the earth, holding it for certayne, that the *Ægyptians* excelled all others in wisedome, amongst whome he iudged none comparable to hym. The same King (say they) whiles he was yet liuing, trauelled so farre vnder the ground, till he came to the place which the *Græcians* call the seates infernall, where he played at dyce with the goddesse *Ceres*, and sometimes winning sometimes losing, he returned againe at length, being rewarded by her with a mantle of gold. In the meane space while *Rampfinitus* vnder-tooke this voyage to hell, the *Ægyptians* kept holyday, prolonging the celebration till such time as he retyred backe againe, which solemne obseruance, since our memory hath bene duely celebrated. But whether this be the cause of that sacred festiuall, I dare not auowe, howbeit, the priestes shewed me a certayne cloake, wouen in the space of one daye, wherewith once ayeare they attyre some one of their petie vicars, blinding moreouer hys eyes wyth a myter. Being in thys sorte attyred, they conduct hym to the hygh way that leadeth to the temple of the goddesse *Ceres*, where after they haue placed hym, they leaue hym grabling in that place, and  
departe

departe their waye. To whome incontinently reforte two wolues, conducting the priest to the temple aforeſayde, whyche is diſtaunte from the city twentie furlongs, where hauing accomplished certayne rites, the wolues leade hym backe agayne to the ſame place. All theſe thyngs they doubt not to reporte for certayne true, which we leaue to euery mans lyking to iudge of them as they deſerue. For myne owne parte I haue thought it meete to make relation of ſuch things as I heard amongſt them, going no farther in many thyngs then heareſay.

Amiddeſt the infernall powers, the *Ægyptians* affyrme that *Ceres* and *Liber* haue the chiefe authoritie.

The ſame people were they that firſt helde opinion that the ſoule of man was immortall, paſſing from one body into another by a continuall courſe, as euery one tooke hys beginning and generation of another, and when it had paſſed through all bodyes that haue theyr beeyng eyther in the lande, ſea, or aire, then conſequentlie to returne into the bodye of man agayne, whyche courſe it finiſhed within the tearme of three thouſand yeares which opinion had many patrones of the *Græcians*, ſome aun-  
The opinion of the Ægyptians touching the immortality of the ſoule.  
 cient and of great authoritie, others of later dayes, vſurping and chalenging it for theyr owne,  
 of

of whose names I am not ignoraunt, albeit I minde not to recite them. The *Ægyptians* likewise mention that to the tyme of *Rampfinitus*, religion, iustice, and true order of gouernement greatly flourished among them.

Cheops.

After whome, the royall dignitie came into the handes of *Cheops*, a man fraught with all kynde of vicious demeanour, and wicked conuerſation. For causing the temples of the gods to be fast locked vp, he gaue out through all quarters of hys Empyre, that it myght not be lawfull for any *Ægyptian* to offer sacrifice, to the ende, that beeing seduced from the seruice and reuerence of the gods, he might securely employ them in hys owne affayres. Some were appoynted to digge stones in the mountayne *Arabicus*, and from thence, to conuey them to the riuer *Nilus*, where they were receyued of others which pheryed them ouer the riuer to the roote of a greate hill named *Africus*. The whole number of those that were conuerſaunt in the Kings affayres, was tenne thousande men, seruing by turnes, euery three monethes a thousand. In which manner, he helde the people the space of tenne yeares, in all whiche tyme, they did nothyng but hewe and cary stones, a labour of no lesse importaunce (in my iudgemente) then to haue built the pyre it selfe, or towre  
of

of stone, which is in length five furlongs, in breadth tenne paces, and in height where it is greatest, to the number of eyght paces, beeyng framed of stone, curiously carued and ingrauen with the pictures of beastes. Heerein also were consumed other tenne yeares, causing certayne chambers to be cut out vnder the grounde, vndermining the stoneworke vp on the which the towres were founded, whyche hee prouided for hys sepulcher. The situation heere of was in a small Ilande, through the whyche by a trench or small draught, he caused the riuer to haue passage. The pyre was made stearewise, ascending by steppes or degrees orderly placed one aboue another.

The building  
of the  
Aegyptian  
Pyramides.

Hauyng in suche sorte finished the lower worke, they deuised certayne engines or wrestes to heaue vp stones from the grounde to the fyrst stayre, and from thence to the seconde, and so consequently tyll they came to the place where the stone shoulde lye, hauyng vppon each stayre a wreast: or (that whyche is more likely) vsing one for all, beeyng framed of lyght wood, to the intente it might the more easily be remooued.

The grosse worke finished, they began to polishe and beautifie the towre from the toppe downewardes, comming last of all to the neathermost stayre, wherein they made a finall ende and  
conclusion

conclusion of the beautie and grace of all their workemanthippe. In thys pyre, were intayled certayne letters in the *Ægyptian* language, declaring the expence the King was at in the time of his building, for mustardseed, oynions, and garlike, which (as I remember) the interpreter told me, did amount to the fumme of a thousande fixe hundred talents. If this were so, how much shal we deeme to haue bene spent upon other things, as vpon tooles, engins, victuals, labouring garments for the workemen, being tenne yeares busied in these affayres: I reckon not the time wherein they were held in framing and hewing of stones to fet them in a readinesse for the mayne worke: neyther all the space that passed ouer in the conueyance and cariage of the stone to the place of building, which was no small numbers of dayes, as also the time which was consumed in vndermining the earth, and cutting out of chambers vnder the grounde, all whyche things draue the King to such a narrow straight, that he was fayne to cloute out his deuises with a most wicked inuention, which was this: Perceiuing his golden mine to draw low that the diuell might daunce in the bottome of his bagge and finde neuer a crosse, he made sale of his daughters honestie, willing hir to entertayne tagge and ragge all that would come, in case they



they refused not to pay for their pleasure, sithence *Venus* accepteth not the deuotion of such as pray with empty hands and threadbare purses. The Lady willing to obey the hestes of the King her father, deuised also the meane to prolong the memorie of herselfe, and to aduance her fame to the notice of all ages that should ensue, wherefore she made request to suche as had accessē vnto her, to giue her a stone to the building and erection of a worke which she had determined, wherewith (as the brute goeth) she gaue so many stones as serued to the framing of a whole pyre, situate in the middest of the three former, in full view and prospect to the greatest pyrame, which is euery way an acre and an halfe square.

Ensuing the raigne of *Cheops*, whose kingdome continued the space of fifty yeares, the chiefe gouernement was committed to *Chephrenes* his brother, which followed the steps of Chephrene  
King of  
Ægypt. his predeceiſſour as well in other things, as also in building of a pyre, howbeit, not so huge and great as that which his brother had finished before him, for we tooke the measure of them all. Moreouer, such vnderworke wrought out in caues and chambers vnder the grounde as is to be seene in the pyre of *Cheops*, are wanting in this, besides the laborious and toilesome worke which they had to deriue and drawe the riuier  
to

to that place, which hath his course through the middest of the former pyre, hemming in the whole Iland wherein it is situate: within the compasse whereof, they affirme that *Cheops* himselfe was buried. By whome in his lifetime, an house was framed of one stone alone, diuersly coloured, which he had out of the countrey of *Æthiopia*, forty foote lower then the pire it selfe, yet planted and built vpon the selfesame foundation. *Chephrenes* also (by the computation of the *Ægyptians*) ruled the countrey fiftie yeares, by which meanes they make account that their miserie continued an hundred and fixe yeares, al which time, the temples of their gods were vnfrequented, abiding still from time to time sealed vp and vnopened, wherefore these princes the *Ægyptians* will not name for the hatred they beare them, calling their pyres the towres of the shepeheard *Philitio*, who at that time kept sheepe in those places.

Mycerinus  
King of  
Ægypt.

*Chephrenes* dying, yeelded the Kingdome to *Mycerinus*, the sonne of his brother *Cheops*, who eschuing the wicked acts and detestable practises of his father, caused the temples to be set open, giuing libertie to the people being so long distressed vnder the gouernement of his father and vncke, to follow their owne affayres, and returne to their auncient custome of sacrifice

fice, ministring iustice aboue all the Kings that  
 were before him, for which cause, none of all  
 the princes that haue borne rule in *Ægypt* is so  
 greatly prayfed and renowned, both for other  
 causes which were wisely taken vp by him in  
 iudgement, and chiefly for this, that a certayne  
*Ægyptian* much complayning that the King  
 had wronged him in deciding his cause, he com-  
 manded him to value the losse which he had  
 suffered by him, which the partie doing, he gaue  
 him so much of his owne goods to make him a  
 recompence. *Mycerinus* in this wise gouerning  
 the common weale with great clemency, and  
 seeking by vertue to aduance his fame, was  
 sodeinly daunted by a great misfortune, the  
 death of his onely daughter, hauing no more  
 children but her, which was the first and greatest  
 hartbreake that befell him in his kingdome. For  
 which cause, being stricken with forrowe aboue  
 measure, and desirous to solemnise her funeralles  
 by the most royall and princely kinde of buryall  
 that could be deuised: he caused an oxe to be  
 made of wood, inwardly vaulted and hollow  
 within, which being layde ouer and garnished  
 most curiously with gilt, he inclosed therein the  
 wanne and forlorne corpse of his best beloued  
 daughter. This royall tombe was not interred  
 and buried in the ground, but remayned vnto  
 our

*Mycerinus*  
 famous for  
 his iust  
 gouerning.

our age in the city *Sais* in open view, standing in a certayne parlour of the Kings pallace, adorned and fet forth for the same purpose, with most beautifull and costly furniture. The custome is euermore in the daye time to cast into the belly of the oxe sweete and precious odoures of all fortes that may be gotten: and in the nighte to kindle a lampe, which burneth by the tombe till the next daye. In a chamber next adioyning are certayne pictures of women that were the concubines of *Mycerinus*, if we may beleue the talke of those that in the same city of *Sais* are profetours in religion, forsomuch as there are seene standing in that place certayne mighty images made of wood, twentye or thereabouts in number, the most parte of them bare and naked, but what women they resemble, or whose pictures they be, I am not able to alleadge more then hearefay, notwithstanding, there were which as touching the gilded oxe, and the other images framed this tale, that *Mycerinus* being inamoured of his own daughter, dealt vnlawfully with her besides the course of nature, who for intollerable greefe hanging her selfe, was intombed in that oxe by her father: the Queene her mother causing the hands of all her gentlewomen to be cut off, by whose meanes she had beene betrayed to serue her fathers lust, for which  
cause

cause (say they) are these images portrayed, to declare the misfortune which they abode in their lifetime. But this is as true as the man in the moone, for that a man with halfe an eye may clearely perceiue, that their hands fel off for very age, by reason that the wood through long continuance of time was spaked and perished, whiche euen to our memory were to be seene lying at the feete of those which were portrayed. The oxe wherein the yong princeſſe lay, was sumptuously clad, and arayed all the body wyth a gorgeous mantle of *Phenicia*, hys head and necke beeyng spanged and layde ouer with braces and plates of golde of a maruaylous thickenesse. Betweene hys hornes was set a globe or circle of golde, glistering as the sunne. Neyther is the oxe standing and borne vp vppon hys feete, but kneeleth as it were on hys knees, equall in bignesse to a great heighfer. The manner is once a yeare to bring this image out of the parlour wherein it is kepte, hauyng first of all well beaten and cudgelled a certayne image of one of theyr Sainctes, whome in thys case wee thynke it not lawfull for vs to name. The talke goeth, that the Lady besought the Kyng her father that beeing dead, she myght once a yeare beholde the sunne, whereof sprang the custome and maner aforefayde.

It is as good  
to be a slave  
in England  
as a Sainct  
in Ægypt.

After

After this, there befell vnto him another mischiefe that fate as neere hys skirtes as the death of his dilling, infomuch that he was readie to runne beyonde hymfelfe for sorrowe. A prophecie arose in the city of *Butis*, that the tearme of fixe yeares fully expired, the Kyng shoulde ende hys lyfe, leauing hys Kyngdome to be ruled of another. Whereof the Kyng beeing aduertised, and greatly greeuing at the rigorous and vniust dealing of the gods, sped a messenger to the place where the seate of prophecie was helde, to expostulate with the god, for what cause (since hys father and vnckle who had bene so vnmindfull of the gods, shutting vp their temples, and making hauocke of the people had liued so long) he hymfelfe that had dealte better with them, and caused these thynges to bee restored agayne, shoulde so soone be deprived of the benefite of lyfe, to whome aunswere was made, that hys dayes were therefore shortened because hee tooke a wrong course and dyd not as he should do, beyng appoynted by the celestiaall powers, that the countrey of *Ægypt* should suffer miserie, and be afflicted by their princes the space of an hundred and fifty yeares, which the two former princes well vnderstanding, was neuerthelesse by him neglected and left vnperformed. *Myserinus* hearing

ing this round reply, and perceiuing that his thread was almost ſpoon, ſet al at reuell, making great prouiſion of lights and tapers, which at euentide he cauſed to be lighted, paſſing the night in exceeding great mirth and princely banquetting, letting ſlip no time wherein he either wandered not alongſt the riuer, and through the woods and groues of the countrey, or entertayned the time in ſome pleaſaunt deuifes, following all things that might eyther breede delighte, or bring pleaſure, which things he did, to the end he might prooue the prophecie falſe, and conuince the god of a lie, making twelue yeares of fixe, by ſpending the nightes alſo as he did the dayes. *Mycerinus* alſo built a pyre, not equall to that which his father had ſet vp before him, beeing in meaſure but twentie foote ſquare, framed quadrangularly, and another lower then that, of three acres in compaſſe, being built to the middeſt of the ſtone of *Æthiopia*. There be of the *Græcian* writers that ſuppoſe thys towre to haue bene erected by a woman of notable fame, called *Rhodope*, who miſſe of their account, not ſeeming to knowe what that *Rhodope* was of whome they ſpeake. Beſides, it is very vnlikely that *Rhodope* would euer haue enterpriſed a worke of ſo great value, wherein infinite thouſands of talentes were ſpent before it came

*Mycerinus*  
made twelue  
yeares of  
fixe.

The ſtory of  
*Rhodope*.

came to perfection. Lastly, it was not in the dayes of this prince that *Rhodope* flourished, but vnder the gouvernement of *Amasis*, many yeares passing from the tyme of those princes that planted the pyres, to the dayes and age of *Rhodope*. This gallaunt dame was by countrey a *Thracian* borne, the bondmayd of one *Iadmon*, whose abiding was in the land of *Samos* in the city of the god *Vulcane*, who in the tyme of her bondage, was fellowseruant with *Æsöpe* the inuenter of fables, to whome this smooth minion had a monethes mind and more, for which cause, being giuen out by the oracle at *Delphos*, that it mighte be free for any man to slay *Æsöpe* that would, and take pennaunce for his foule for his faulte committed, there was none found that would put him to death, but the nephew of *Iadmon* that came by his sonne, who was also named *Iadmon*: whereby we may gather that *Æsöpe* was a slaue and vassall to *Iadmon*. The death of *Æsöpe* wounded *Rhodope* with so great feare, that she tooke her flight forthwith into *Ægypt*, accompanied by one *Xanthus* a *Samian*, where she set forth her selfe to the sale of such, as rather then *Venus* should be shut out for a Sainct, thought it no idolatrie to worship idols. Whiles shee abode in *Ægypt*, she was redeemed and acquit of her seruitude by one *Charaxus*,  
who



who purchafed her libertie by a great fumme of money. This *Charaxus* was of the countrey of *Mitilene*, fonne of *Scamandronymus*, and brother to *Sappho* the notable poetrefle. By thefe meanes came *Rhodope* to be free, and remayned fill in *Ægypt*, where ſhe wanne ſo great credite and liking of all men, that in ſhorte ſpace ſhe grewe to maruellous wealth, beeing ſuch as farre in deede furmounted the degree of *Rhodope*, but yet amounted not to the buylding of a pyre. By the tenth parte of whych her ſubſtaunce, it is eaſie for any man to geſſe, that the maſſe and fumme of money which ſhe had gathered, was no ſuche myracle as it is made to be. For ſtudy- ing to be famous and remembred in *Greece*, ſhe deuifed a worke which had neuer bene imagined or geuen by any other, which in remembrance of her ſelfe ſhe offered in the temple of *Delphos*. Wherefore of the tenth parte of her riches which ſhe ſente to the temple, ſhe commaunded ſo many yron ſpittes to be made (which were imployed to the roſting of oxen) as the quantitie of the money woulde aſoorde that was ſente thither by her. Theſe ſpittes at this preſent ſtande behynde the aultare, whiche the people of *Chios* erected iuſt ouer againſt the temple. Howbeit, ſuch arrant honeſt women as are fiſhe for euery man, haue in no place the  
like

Archidice.

like credite, as in the city of *Naucrates*. Forso-  
much as this stalant of whome we speake, had  
her fame so bruted in all places, as almost there  
was none in *Greece* that had not hearde of the  
fame of *Rhodope*. After whome, there sprang  
vp also another as good as euer ambled, by name  
*Archidice*, whose vertues were blased very farre,  
but not with like fame and renowne as her pre-  
deceffour, with whome, *Charaxus* was so farre  
gone, that retyring home to *Mytelene*, he was  
almost besides himselfe, as *Sappho* maketh men-  
tion, inueyghing in verse agaynst hys folly. We  
haue thus far digressed to speake of *Rhodope*, we  
will now returne to the text agayne.

Afychis  
King of  
Ægypt.

Next after *Mycerinus*, ensued the raigne and  
dominion of *Afychis*, by whome (as the priests  
report) was consecrated to *Vulcane*, a princely  
gallerie standyng to the East, very fayre and  
large, wrought with most curious and exquisite  
workemanthip. For besides that it had on euery  
side embossed the straunge and liuely pictures of  
wilde beastes, it had in a manner all the graces  
and sumptuous ornaments that coulde be ima-  
gined to the beautifying of a worke. Howbeit,  
amiddest other his famous deedes, this pur-  
chased him the greatest dignitie, that perceyuing  
the land to be oppressed with debt, and many  
creditours like to be indamaged by great losse,  
he

A statute  
against  
borrowers.

he inacted foorthwith, that who so borrowed aught vppon credite, shoulde lay to pledge the dead body of his father, to be vsed at the discretion of the creditour, and to be buryed by him in what manner he woulde, for a pennaunce to all those that tooke any thing of loane: prouiding moreouer, that in case he refused to repay the debt, he should neyther be buryed in the tombe of his fathers, nor in any other sepulchre, neyther himielfe, nor the issue that should descend and spring of his body. This prince desiring to surpasse all that had bene before him, left in memorie of himielfe an excellent pyre built all of clay, wherein was a stone set ingrauen in these wordes: *Compare me not to the rest of the pyres, which I surmount as farre as Iupiter excelleth the meaner gods, for searching the bottome of the riuer with a scoupe, looke what clay they brought vp, the same they employed to the building of me in such forme and bignesse as you may beholde.* And this did *Afychis* imagine to aduance the fame of himielfe to the time to come.

After whome, the scepter was held by one *Anyfis* a blynde man, inhabiting in a city called after his owne name *Anyfis*. In time of whose raigne, *Sabbacus* King of *Æthiopia* inuaded *Ægypt* with a mightie power. Whereat the poore blinde King greatly affrighted, crope  
priuily

Anyfis the  
next King.  
Sabbacus  
vanquished  
Ægypt,  
ruling 50  
yeares.

priuely away, and gayned a priuie couert in the marriſhe places of the countrey, leauyng the gouernement to *Sabbacus* his enemye, whiche ruled the ſame 50 yeares, whoſe actes are mentioned to haue bene theſe. If any of the *Ægyptians* made a trefpaſſe, he neuer vſed to do any man to death for his offence, but according to the quantity of his fault, to enioyne him to arrere and make higher by forreine ſupply of earth and ſtone, ſome parte of the city wherein he dwelt, for which cauſe, the cities became very high and eminent, being much more loftely ſituated then before. For firſt of all in time of *Seſoſtris* ſuch earth as was caſt out of the trenches (which were made to geue the water a courſe to the cities that were farre off) was employed to the eleuation and aduancing of the lowe townes, and now agayne vnder this *Æthyopian* they had increaſe of freſh earth, and grew to be very high and lofty. Amongſt the reſt, the noble city of *Bubaſtis* ſeemeth to be very haughty and highly planted, in which city is a temple of excellent memory dedicate to the goddeſſe *Bubaſtis*, called in our ſpeech *Diana*, then the which, albeit there be other churches both bigger and more richly furniſhed, yet for the ſightly grace and ſeemelyneſſe of building, there is none comparable vnto it. Beſides, the very entrance and  
way

The deſcription of the temple of Diana.

way that leadeth into the city, the rest is in forme of an Ilande, inclosed round about with two fundry streames of the riuer *Nilus*, which runne to either side of the path way, and leauing as it were a lane or caufey betweene them, without meeting, take their course another way. These armes of the flood are eache of them an hundred foote broade, beset on both sides the banckes with fayre braunched trees, ouershadowing the waters with a coole and pleasant shade. The gate or entry of the city is in heighth 10 paces, hauing in the front a beautifull image, 6 cubites in measure. The temple it selfe situate in the middest of the city, is euermore in sight to those that passe to and fro. For although the city by addition of earth was arrered and made higher, yet the temple standing as it did in the beginning, and never mooued, is in maner of a lofty and stately tower, in open and cleare viewe to euery part of the city. Round about the which goeth a wall ingrauen with figures and protraitures of fundry beasts. The inner temple is enuironed with an high groue of trees, set and planted by the hande and industrie of men: in the whiche temple is standing an image. The length of the temple is euery way a furlong.

From the entrance of the temple Eastward,  
there

there is a fayre large caufey leading to the houle of *Mercury*, in length, three furlongs, and foure acres broade, all of faire ftone, and hemmed in on each fide with a courfe of goodly tall trees planted by the hands of men, and thus as touching the defcription of the temple. Likewise they make mention in what maner they fhifted their hands of the *Æthiopian* prince, who admonifhed in his fleepe by a vifion, haftned his flight to depart the countrey. There feemed vnto him one ftanding by his bedfide, willing him in any wife to afsemble together the priefts of *Ægypt*, and to cut them all afunder by the waffe: which the King pondering in his mind, faid thus, I wel perceiue that the gods would picke a quarrel agaynft me, that by the doing of fome villany or other, I might either incur their hatred, or the difpleafure of men, but fince the time of my rule in *Ægypt*, which by the oracle was prefined, is nowe exſpired, I will kindle no moe coales then I may well quenche, wherewith departing the countrey, he left the gouernement to the feed of the *Ægyptians*, and retired himfelfe into his owne lande. For abiding before-time in *Æthiopia* the oracles which the *Æthiopians* vſe, gaue out to the King, that he ſhoulde beare rule 50 yeares in *Ægypt*, which time being finiſhed, *Sabbacus* fore troubled with the  
ſtrange

The de-  
 parture of  
 Sabbacus.

strange fight of his dreame, of his own proper  
 wil departed the listes of the countrey. Insuing  
 whose flight, the blinde King forsaking his nest  
 in the fennes, came out, and threwed his head  
 againe, exercising gouvernement as he had done  
 before, hauing wonderfully enlarged the Iland  
 where he lay, with addition of ashes and fresh  
 earth. For whosoever of the *Aegyptians* came  
 vnto him either with grayne or other prouision,  
 his manner was to giue him in charge, that  
 vnwitting to the *Ethiopian* prince (who then  
 withheld from him the right of his kingdome)  
 he should present him with a load or two of  
 ashes. This Ile before the time of *Amyrtæus*  
 was vnknowne to any man, named in the  
*Aegyptian* language *Ello*, being in bignes 10  
 furlongs. Next after whome, the title royall  
 was resigned ouer to a certaine priest called *Sethon*.  
*Sethon*, seruing in the temple of the god *Iul-*  
*cane*, by whom, the fouldyers of *Aegypt* were  
 abused and had in contempt as men vnfit,  
 and not seruing for his purpose. Wherefore  
 beside other flaunderous tauntes and reuiling  
 words, wherby he sought at all times to greeue  
 them, he bereaued them also of such lands and  
 reuenues as had bene graunted vnto them by  
 the former Kings: for which cause, after that  
*Senacherib* King of the *Arabians* and *Affyrians*  
 had

had inuaded *Aegypt* with a mighty power, they refused to yeeld him ayd and assistance in his warres. The priest driuen to this sudden blanke, not knowing howe to shift, withdrewe himselfe into a close parlour, where complayning himselfe before his god, he shewed what great and imminent perils were like to befall him. As he was in this sort powring out his teares and pitiful complaints before his image, he fell asleepe, where there seemed to appeare vnto him the straunge forme of his god, willing him to be of good comfort, and meete his enemies in the field, not fearing the euent of battayle, forsomuch as he would send him sufficient aide to assist and succour him. Maister parson taking hart of grace by this blessed vision, tooke with him such of the *Aegyptians* as were willing to follow him, and incamped in *Pelusia*, on which side only *Aegypt* lieth open, and may be inuaded by forreine power, in whose cause, not one of the souldiers would mooue a foote to followe him out of dores, but pedlers, tinkers, and common gadders that strayed here and there about the countrey. Being arriued at the place before named, in the night season, there came into the tents of their aduersaries an huge multitude of field mice, which gnawed their quiuers, bit in sunder their bowstrings, and the braces off  
their



their shields, that in the morning being disfur-  
 nished of their armour, they betooke themselves  
 to flight, not without the losse of many souldiers.  
 Herehence is it that the picture of the same  
 prince grauen of stone, is seene standing in the  
 temple of *Vulcane* with this title and inscription,  
*Learne by me to feare God.* Thus far went the  
*Ægyptians* and their priests in describing the  
 continual succeſſion of their kings and gouer-  
 nours, alleadging that from the first king vnto  
 this priest of *Vulcane* before mentioned, were  
 341 generations. Three hundred generations  
 containe ten thousand yeares, forſomuch as to  
 three progenies of men are assigned an hundred  
 yeares, ſo that the residue of the progenies which  
 were 41 are valued at 1340 yeares. Likewise  
 they affirmed, that in the courſe of ten thousand  
 three hundred and forty yeares, there appeared  
 no god in *Ægypt* vnder the proportion and  
 ſhape of a man, neyther coulde any ſuch thing  
 be mentioned to haue falne out vnder the gouer-  
 nance of any of their princes, howbeit, within  
 the tearme of yeares aforenamed, theſe ſtrange  
 alterations were marked in the Sunne at foure  
 fundry times. Two fundry times it was ſeene  
 to riſe from that place where it is now wont to  
 fall, and in like maner to ſet in thoſe regions  
 from whence it now ariſeth, which alſo came to  
 paſſe

The reward  
of godlineſſe.

Myracles  
chanced in  
the Sunne.

passed two feuerall times. Insuing which things, there was no change in the countrey, no alteration in any poynt, neither as touching the effects and course of the riuer, nor for any maladies, death, or inconueniences in the lande. In like sorte, before *Hecatæus* the writer of monuments (by whome in the city of *Thebes* a rehearfall was made of the whole discent of his stocke and kindred, fetching his progeny from the cvi.god) the priest of *Iupiter* did this, (as also to my selfe that made no relation of mine alliance) leading vs into a large chappel or house of praier, they shewed vs both the number of our auncetry according to our own account. Wherin also stood the images of certaine chiefe priests and Bishops in such forme and maner as euery one had led his life, where, by orderly discent and issue they shewed vs in what maner the sonne had euermore succeeded his father in the office of priesthode, reciting euery one of their images vntill they came to the last. Heerein also they disliked the speech of *Hecatæus* and fought to fetch his progeny from the cvi.god, making him another account of his kinsfolke and allies, shewing him how absurd a thing it was, and disagreeing from reason for a man to deriue his issue from a god. For which cause, in reciting the genealogies, they disprooued his account in  
this

this wife, relating howe each of these images were in theyr speach named *Pyromis* which name they tooke by discent, the sonne from the father by lineall course to the number of 345, whose pictures were standing in the same oratory. These *Pyromes* (as they termed them) were such men as had no affinity with the gods, neither could challenge their progeny of any one of the chiefe nobles and potentates, being such as the *Grecians* call *καλὸς καγαθὸς*, that is, an honest, simple, and wel meaning man. Of which sort were al those whose monuments were extant in the place very far from being allied with any of the gods. Before these men, the gods themselves were rulers in *Ægypt*, hauing their dwelling and abode together with men. Notwithstanding, being many in number, they gouerned not the countrey all at once, but some one of them for a time, or ech in course, til at length the scepter came to the hands of *Orus* sonne of *Osiris* whom the *Græcians* call *Apollo*. The last and yongest of al the gods by the *Grecians* account, are *Hercules*, *Dionisius*, and *Pan*. Albeit *Pan* with the *Ægyptians* is a grandfire god, one of the most auncientst among them, in the number of those eight that are the chief and principal. *Hercules* is reckned in the number of the xii meaner faints. *Dionisius*  
among

among those that are called the iii faints, issued of the xii former. From *Dionisius* (who is said to be the sonne of *Cadmus* by *Semele*) vnto this our age, are 6000 yeares. From *Hercules* sprong of *Alcmena* to this time welny 9000. From *Pan* sonne of *Mercury*, begotten of the Lady *Penelope*, vnto these daies wherin we liue, the time is not so long as from the *Troiane* war, to wit, 8000 yeres or there aboutes. In all these things we leaue it free to euery ones fancy to follow what he will, our selues best liking of the common opinion which is generally receiued of all men. For if these gods beeing renowned with great fame in *Græce*, had there also wasted the whole course of their age (as *Hercules* descended of *Amphytrio*, *Dionisius* of *Semele*, *Pan* of *Penelope*) happily some man would haue sayde that the *Ægyptians* had worshipped some other gods, whiche beeing of the same name with these before mentioned, were notwithstanding in time long before them. Now the *Græcians* themselves confesse, that *Dionisius* being begotten by *Iupiter*, was no sooner borne, but he cleaued fast to his fathers thigh, and was caryed away by hym into *Nyssā*, which is a towne in *Æthiopia* neere vnto *Ægypt*. Of *Pan* they make shorte worke, as ignorant in what parte of the worlde after his birth hee was broughte vp  
and

The Greekes  
tooke theyr  
faints from  
the Aegyp-  
tians.

and nourished. Whereby it is easily coniectured, that the names of these gods came of later dayes to the eares of the *Græcians*, and that accordyng to that notice, they began to frame for eache of them a cradle in *Greece*, as though they had beene borne there, planting more upon hearefay, then certaine truth. Thus farre we have followed the sayings of the *Aegyptians*, from hencefoorth minding to set downe the consente of others, wherein they accord with the people of *Aegypt* as concerning such things as were done in that countrey, adding thereto such matters as our selues haue bene beholders of, and eyewitnesse.

The last King (beeing as before was mentioned the priest of *Iulcane*) leauing the seate imperiall void by his death, the *Aegyptians* being now at liberty, and yet vnable to liue without the aid of gouernement, chose vnto themselves 12 princes, deuiding the whole land into so many partes. These 12 ioyning betweene themselves mutual kindred and affinity, exercised the authority and office of Kings, establishing mutuall league and couenaunts, that none should inroch or gather vpon another, but holding himselfe satisfied with an equall portion, should liue in friendship and amity with the rest, which their league and agreement they sought by so much the more diligence and warines to confirme

The twelue  
Kings of  
Ægypt.

firme and strengthen, for that in the first entrance to their kingdomes a prophecie was geuen out, that who so dranke of a braſen mazer in the temple of *Vulcane*, ſhould be King alone ouer the whole land. When the ſacred rites and ceremonies obſerued in ſtriking of league and making couenant were duly accompliſhed, it liked them all to leaue ſome common monument or worke behinde them to the continuance of their memories, which they did, making a labyrinth or maze ſomewhat aboue the poole called *Mæris* toward the city, much more greater and famous than the brute goeth. This I beheld with mine eies, being named *The Maze of the Crocodyles*: for if a man would frame his coniecture according to the report which the *Græcians* make thereof, meaſuring the walles and beauty of the work after their account, certes he ſhal giue but a beggerly iudgement of ſo ſumptuous and magnificent a building. For albeit the temple of *Ephesus* be an excellent and worthy monument, and the church or religious houſe of *Samos*, yet are they nothing in reſpect of the pires in *Ægypt*, one of the which may well ſtand in compariſon with all the renowned works of *Greece*, and yet euen theſe are far excelled and ſurmounted by the labyrinth. In this princely monument are 12 moſt fair and  
ſumptuous

The Labyrinth.

sumptuous haules, whose gates open opposit ech against other, 6 standing north neere adioing together, the other 6 south, garded about with the same walls.

The roomes and lodgings therein conteyned, are of two forts, some lower, wrought cellarwise vnder the ground, other aboue these, being together in number three thousand and fixe hundred. Of such roomes as were situate in the seconde story, our selues had the full sight and viewe, speaking no more therof then we beheld with our eyes, following in the rest the report of others, forsomuch as the vnder buildings were kepte couert from the sight of all that were traouellers, because in them lay the tombes of those Kings that were the founders of that place, with the bodies and dead carkasses of the sacred Crocodyles. Thus of the neathermost house we speake by hearefay, of the lodgings aboue viewing with our owne eyes, more straunge and wonderfull miracles then could be wrought by the helpe of men, for the fundry turnings and windings leading from one chamber to another, did wonderfully amaze and astonish my wits. Out of the great haules we go into certaine parlours, wherehence the way leadeth in other bedchambers, next vnto which are situate diuers secrete lodgings that open into the fixe great haules,

The description of the caues that are in the Laberinth.

haules, standing on the contrarie parte of the court, all which are coped ouer aboue with wrought and carued stone, incompassed also with a wall of most fayre and beautifull stone, ingrauen with fundrie sorts of pictures. Euery one of the haules are layde with smooth white stone, beautified on each side with a goodly course of pillers. To one corner of the Laberinth is adioyning a pyre or towre of stone, being fortie paces, wherein are the pictures of many straunge beastes hewne out and carued of stone. To this towre is a way vndermined in the ground. Notwithstanding, for all the wonders that are to be seene and marked in the Laberinth, the poole called *Mæris*, neere bounding vnto the same, hath (in our iudgement) fundry things thereto belonging of farre greater admiration. The compasse of this ponde is three thousande fixe hundred furlongs, and sixty *Schœnes* as they tearme them, conteyning altogether as much space as the sea coast of the countrey of *Ægypt*. The length of the poole lyeth North and South, being in deapth where it is highest fiftie paces. Now that it hath not sprung naturally in that place, but rather hath bene wrought and digged by the trauell of men, this is an euident prooffe, for that welnye in the midst of the ponde are planted two mightie  
towres



towres of ſtone appearing fiftie foote aboue the water, and beeing as much vnder. On the toppe of ech towre is a great image wrought of ſtone, fitting in a chaire of maieſtie, ſo that the towres conteyne in heighth an hundreth paces. An hundreth full paces do make a furlong of fixe acres. A pace conteyneth fixe fecte, or four cubites. A foote is foure times the breadth of the hande. The water of *Mæris* is not naturally flowing from any ſpring belonging thereto (the grounde beeyng exceedyngly parched and drie) but is deriued from the riuer, the water hauing recourſe into the poole euerie fixe monethes by ebbing and flowing. The fixe monethes wherein the water is retyring out of the ponde, the multitude of fiſhe which is there taken, increafeth the Kings fiſke every day by a talent of ſiluer, and at ſuche time as it refloweth agayne, it bringeth aduantage of twentie ponde a daye. Thys poole, the inhabitants affyrme, ſearcheth through the vames of the earth, and ſheddeth his waters into the Syrts or quickeſands of *Africa*, vndermining a ſecrete courſe into the mayne land towarde the countreys of the Weſt, faſt by the ſide of an huge mountayne which appeareth ouer the city *Memphis*. Now forſomuch as I could not diſcerne how all the molde ſhould be beſtowed that was caſt out  
of

of the poole at the firste making thereof, being desirous to knowe what was become of it, I questioned with the inhabitaunts of those places as touching the same, whose answere was, that it was employde to the rampeiring of the bankes of *Nilus*, and much of it throwne downe the riuer, whose speach obteyned the more credite wyth me, for that I remembred the like thing to haue bene done at the city *Ninus*, one of the chiefe cities of *Affyria*. In this city it fell out in auncient time, that certayne good fellowes wanting filuer, determined to visit the Kings treasurie, who at that time was *Sardanapalus* abounding with infinite summes of treasure, which for that it lay safely garded vnder the earth in houses vndermined for the purpose, these yonkers aforesayde beginning at their owne houses, made a way vnder grounde, directly leading to the pallace of the King, voyding all the mold which they digged, into the riuer *Tigris* by night, which floweth fast by the city, vntill they had brought their enterprife to passe. After the same manner it fell out in *Ægypt*, in casting the lake of *Mæris*, sauing that the one was digged by night, the other by day, but in this also, the greatest parte of the voyde earth was cast into *Nilus*, and disperfed by the streame. And in this manner say the *Ægyptians*,

*tians*, was the poole of *Mæris* firſte made. Now when as the 12 Kings of *Ægypt* had practiſed equity euery one within his owne territory, they drew together at a certaine time to do ſacrifice in *Vulcans* temple, where (as the maner was) the laſt day of the feſtiuall, the prieſt miniſtred wine vnto them in certaine chalices of gold reſerued for the ſame uſe, where happily miſſing of his number, hauing but xi cups for xii princes, *Pſammitichus* ſtanding laſt, tooke from his head a braſen coſtlet, and for want of a cup, dranke therein. In lyke maner fel it out with the reſt of the princes, that euery one was there preſente in his headpeece of braſſe. In thus doying, it was deemed that *Pſammitichus* meante no craſte or legerdemayne, but had a playne and ſimple meaning. Howbeit, it could not ſinke with the reſt but that he did it of purpoſe, and comming in mind of the oracle that was geuen them, that whoſoeuer dranke of a braſen chalice, ſhould vſurpe the whole empyre alone: weying his faſte, and finding that it was committed by errour, they thought it not meete to put him to death, but depriuing him of the greateſt parte of his dominion, baniſhed him into the marriſh cuntry, with eſpeciall threates, that he ſhould not meddle with any parte of the cuntry beſides. Notwithſtanding, *Pſammitichus* hauing  
put

put to flight *Sabbacus* the Kyng of the *Æthiopians*, and chased hym into *Syria*, after this conquest was acquit of hys exile, and restored agayne by those *Ægyptians* which are of the tribe of *Sais*, wherefore, once agayne vsing gouernement wyth the rest of hys confederates, for the olde grudge of the braſen helmet, they forced him to take the fennes agayne. Recounting therefore with himſelfe the great deſpight they had wrought him, determined eſtſoones to reuenge his cauſe vpon thoſe that had purſued him, and ſpeeding a meſſenger to the oracle of *Latona* in the citie of *Butis*, which of all the ſeates of ſouthſaying is of greateſt truth, auniwere was giuen him to be of good courage, he ſhoulde haue helpe inough by braſen men that ſhoulde ariſe from the ſea. Which prophecie for the ſtrangenefſe thereof could hardly ſincke into his braines, to make him hope for the helpe of braſen ſouldyers. Not long after, certayne pyrates of *Ionia* and *Caria* proling alongſt the ſeacoaſtes for their pray, were by conſtraynte of weather driuen vpon the ſhores of *Ægypt*, where going on lande all in armour of braſſe, a certayne *Ægyptian* ranne to *Pſammitichus* in the fennes, and for that he had neuer before ſeene any in the like array, he tolde him that certayne braſen men were ſproong out of the ſea to waſte and  
deſpoyle

Pſammitichus became prince alone.

despoyle the countrey. *Pfammitichus* reknow-  
ledging the truth of the prophecie, foorthwith  
ioyned himfelfe in amitie with the rousers, in-  
ducing them by great and large promifes to  
abide with him, which being by him in like  
forte obteyned, with this freſh ſupply of forreyne  
ayde, and the helpe of ſuch *Ægyptians* as  
fauoured his cauſe, he provided againſt the reſt  
of the princes. Hauing the whole gouernement  
alone, he made in the city of *Memphis* certayne  
porches ſacred to the god *Vulcane*, lying vpon the  
South winde, and oueragainſt the porches a fayre  
large haule dedicated to *Apis*, wherein the god  
*Apis* at ſuche time as he appeared, was releued  
and nourished. This place was beſet round with  
ſtately pillers, and ingrauen with fundrie ſimili-  
tudes and imboſſements of beaſtes, foules, and  
fiſhes. Wherein alſo in place of ſome pillers  
are planted diuers fayre images of no leſſe then  
twelue cubites in bigneſſe. To theſe forreiners  
of *Caria* and *Ionia*, by whome he was holpen in  
his warres, *Pfammetichus* gaue certayne manner  
places to dwell in, lying on each ſide of the  
riuer *Nilus* called the *Tentes*, whereof beeing  
poſſeſſed, he performed all ſuch promiſes beſides  
that were couenaunted betweene them. More-  
ouer, he put vnto them certayne yong imps  
of the *Ægyptians* to be inſtructed in the  
Greeke

Greeke language, from whome, by discent of issue came those which are now interpreters in *Ægypt*, and vse the Greeke tongue. A long time did the people of *Ionia* and *Caria* inhabite those places lying against the sea, somewhat about the city of *Bulastis*, situate at the mouth of *Nilus*, which is called *Pelusiacum*, from whence, they were afterwarde translated by King *Amasis* into the city *Memphis* to guard him against the *Ægyptians*. After the *Greekes* were thus settled in *Ægypt*, the people of *Greece* had traffique thither, by which meanes, such affaires as were atchieued in that countrey from *Psammitichus* following, are certaynely knowne of vs without any error. These were the first that inhabited *Ægypt*, being of a diuers language from the homelings. In like manner, from whence they fled thither, the reliques of their ships wherein they came, the olde postes and groundreels of their houses were shewed me. And these were the meanes whereby *Psammitichus* obteyned the dominion of *Ægypt*. As touching the oracle or seate of prophecie, we haue made many wordes, and will make more, as of a thing most worthy to be mentioned. This oracle is planted in the temple of the goddesse *Latona* in a great city named *Butis* standing against the mouth of *Nilus* which is called *Sebenniticum*,

*Selenniticum*, into the which they haue entry that from the vpper parte of the ſea cut againſt the ſtreame. In this city alſo are the temples of *Apollo* and *Diana*, and the great pallace of *Latona*, wherein is the place of diuination, hauing a gallery belonging to it tenne paces high. Heerein ſuche things as might lawfully be ſeene, and deſerued greateſt admiration, of thoſe I meane to make report. In this temple of *Latona* is a ſmall chappell framed of one ſtone, whoſe walles beeing of equall heighth, were in length forty cubites: which ſemblably was coped ouer the top with another ſtone, beeing foure cubites in thickenefſe. Wherefore of all thoſe things that were pertayning to the temple, there was nothing that deſerued greater woonder then this little chappell. Next to this is an Ilande called *Echemmis* ſtanding in the middeſt of a deepe and wide lake a little beſides the chiefe temple, whiche the *Egyptians* ſup-  

An Iland  
that ſwim-  
meth.

poſe to ſwimme and to be borne vp of the waters. Howbeit, I neither ſawe it ſwimme nor mooue, maruayling very much (if it were true) that an Iland ſhould be caryed in the waters. In this Ile is planted the temple of *Apollo*, a greate and ſumptuous building, lyke-  

palme-trees,

wyſe three rewes of aultares, and many fayre

palme-trees, some very kynde and bearing fruite, other fruitlesse and barren.

The *Ægyptians* also render a cause of the swimming of this Ilande, saying thus: that at what time *Latona* (which is one of the eyght faints that are of greatest antiquity amongst them) dwelt in the city of *Butis* whereas nowe the oracle is helde: she tooke the faueguard of *Apollo* commended vnto her by his mother *Ifis*, and preserued hys lyfe in the same Ilande, beeyng at that tyme stedfast and immoueable, when as *Typhon* made so diligente searche in all places to finde out the sonne of *Osyris*. For heere we must vnderstande, that thys people imagine *Apollo* and *Diana* to be the children of *Dionysius* and *Ifis*, and that *Latona* was but theyr nurse and bringer vp, that delyuered them from perill. *Apollo* in the *Ægyptian* tongue is called *Horus*. *Ceres* hath the name of *Ifis*: *Diana*, of *Bubastis*, from whence *Æschilus* the sonne of *Euphorion* drew his opinion, which alone of all the rest of the poets maketh *Diana* daughter to *Ceres*, after which euent, the Ile (say they) became loose, and was marked to floate and mooue in the water.

Ifis the  
mother of  
Apollo.

Pfammitichus  
raigned  
54 yeares.

*Pfammitichus* gouerned in *Ægypt* 54 yeares,  
29 of the which he spent in the assiege of the  
great



great city of *Syria*, which at length he subdued. This city is called *Azotus*, which of all the cities that euer wee hearde of, susteyned the longest assaulte.

Insuing the raigne of *Psammitichus*, the gouernemente of the countrey fell to *Necus* hys Necus King of Ægypt. sonne: by whome, first of all was the channell digged that leadeth to the red sea, whyche afterwarde was cast afreshe, and made deeper by *Darius* the *Perſian*.

The length of thys course was foure dayes sayling, the breadth such, as two reasonable vessels of three oares apeece might well sayle in it together.

The water which is deriued from *Nilus* into this channell, floweth into it a little aboue the city *Bubastis*, against a towne of *Arabia* named *Patumon*, and so continueth hys course vnto the red Sea.

They beganne first to digge from the playne of *Ægypt* towards *Arabia*, for all the countrey aboue the playne is filled and occupied wyth a course of greate mountaynes neere vnto the city *Memphis*, wherein are many pittes and quarries of stone, wherefore from the roote of thys mountayne is the channell deriued, continuing a long course towards the East, vntyll it come to the place where the hyll parteth in twayne, whyche  
distaunce

disfaunce and feparation betweene the mountaynes openeth to the South regions, and leadeth to the narrow seas of *Arabia*.

In the digging of thys course there perished an hundred and twentie thousande of the people of *Ægypt*.

When thys enterprife was halfe done, *Necus* brake off and lefte it vnfinished, being discouraged by a prophecie that tolde hym that hee toyled for the profite and behoofe of a *Barbarian*.

The *Ægyptians* tearme them all *Barbarians* which are of a fundry language, *Necus* therefore leauing hys worke vnfinished, applyed hys studie to the prouision of warre, gathering fouldyers, and preparing a fleete of warring Shippes, some of the which were builde at the North Seas, others in the strayghtes of *Arabia* at the red Sea, some tokens whereof are yet to be seene in the same places. Thys Fleete he employed in hys affayres continuallie so long as it fitted hym to the vse of warre.

Forfaking afterwards the Sea, and giuing himselfe to battailes by the land, where, in a conflict with the *Syrians* at a place named *Magdolos*, he wanne the renowne of the fiede, and after the battayle was ended, tooke the greate city *Caditis*.

The actes  
of King  
*Necus*.

And

And beeyng very neate and fine in hys apparrell, he sent a sute of hys brauest array to *Apollo* in *Branchidæ*, a certayne field of the *Milefians*. In the ende, after he had held the Kingdome seauenteene yeares, hee then died, leauing the title of his soueraignety to *Psammiss* his sonne. During whose raigne, a certayne people called *Helus* sent messengers abroad into all regions, to giue them to vnderstand how by them was deuised a game in *Olympus* of greater admiration and equitie, then by any that euer had vsed that place, supposing that the *Ægyptians* (who had the prayse of wisedome aboue all nations) could not better or more iustly dispose of these matters then themselves. When they were come into *Ægypt*, and had told the cause of their arriuall thither, the King assembled such of the *Ægyptians* as were most excellent for graue and sage aduice aboue the rest. To whome, when the *Helians* had made discourse of all those things which they had ordeyned in the setting forth of this noble combate, and had asked the *Ægyptians* if they could deuise any thing better, after deliberation had of the matter, they asked the *Helians* whether they had inacted that citizens should mayntayne the controuersie against strangers, or otherwise, who answered, that it was indifferently lawfull for all to strue

of

*Necus*  
raigned 17  
yeares.

*Psammiss*  
King of the  
Ægyptians.

of what countrey foeuer he were: whereto the *Ægyptians* replied, that it coulde no wise stande wyth iustice, forsomuch as one citizen would shew fauour to another, and by that meanes by partial dealing do iniurie to those that came from farre, so that in case they would order the matter with more equity, and for that cause had arriued in *Ægypt*, it were better to make the game for strangers alone, not suffering any of the *Helians* to striue. These things the *Ægyptians* put into theyr heads and sent them packing. *Psammis* hauing reigned full out fixe yeares, and making a voyage of warre into *Æthyopia*, incontinently dyed.

*Psammis*  
reigned fixe  
yeares.

*Apryes* King  
after the de-  
ceasse of  
*Psammis*.

After whome, succeeded his sonne *Apryes* the most fortunatest of all the princes that had ruled before him, excepting *Psammitichus* his great graundfire, gouerning the countrey 25 yeares. During which time, he warred vpon *Sydon*, and fought with the people of *Tyrus* by Sea. Howbeit, fortune owing him a despight, she payde him home at length, the cause whereof, we wil briefly touch at this present, deferring a more ample discourse of the same, till we come to speake of the assayres of the *Punickes*. When as therefore vndertaking a iourney against the *Cyrenians* he had suffered great losse of his men: the *Ægyptians* continuing hatred against him,

him, denied their alleageaunce and rebelled, sup-  
 posing that he had betrayed their liues on pur-  
 pose, to the end that with more security he might  
 gouerne those that remained. For which cause  
 in great disdayne, aswell such as forsooke him  
 and returned home, as also the friends of these  
 that had died in the battell, tooke at defiance  
 with the king, renouncing all duties of subiec-  
 tion. *Apryes* witting hereof, sent *Amasis* to  
 treat peace with them: who, when he came  
 and in many words had rebuked their disloyalty,  
 one of the *Ægyptians* standing behinde him  
 clapt a Coflet on his head, saying hee had done  
 it to make him King. *Amasis* nothing discon-  
 tent herewith, was no soner proclaymed King by  
 the rebels, but forthwith he put himselfe in a  
 readinesse to encounter with *Apryes*. *Apryes*  
 vnderstanding this, sent one of the *Ægyptians*  
 named *Patarbemes* a man of approued vertue, with  
 especiall charge to bring to him *Amasis* alyue.  
 Who arryuing speedely at the place where hee  
 was: tolde him the Kinges pleasure. *Amasis*  
 sittinge on horse backe and encouraginge those  
 that were about him, commaunded *Patarbemes* to  
 bring *Apryes* vnto him: *Patarbemes* once agayne  
 willing him to make speede to the King, who  
 had sente for him: hee answered that hee  
 woulde come with all speede possible, sayinge,  
 that

*Amasis rose  
 against  
 Apryes.*

that the Kinge shoulde haue no cause to complayne of his slacknesse, for hee purposed, god willing, to bee with him shortly, and bringe him more company. *Patarbemes* perceiuinge by his maner of speache and dealinges what hee was mynded to doe, thought with as much speede as hee coulde to geue notice to the King: and being returned, *Apries* in a great rage, for that hee had lefte *Amasis* behinde him, without any woordes, by and by commaunded his Nose and his Eares to bee cut of. The rest of the *Ægyptians* that followed the Kinges partes seeing this, that so worthy and renowned a man should without cause suffer so great shame and reproche amongst them, without any delay fled ouer to the rebelles and came to *Amasis*. *Apries* increasng his fury, put in armoure all such as of forrayne countries were hyrelinges in his hoste (which hee had of *Iönia* and *Caria*, aboute thirty thowfande men) and marched agaynst the *Ægyptians*. Hee had in the City *Sais* a very great and gorgeous Pallace. The armyes therefore of bothe parties, incamped agaynst other at the City *Memphis*, there to abide the lot and euent of the battayle.

The trades  
of men living  
in Ægypt.

Nowe the people of *Ægypt* are diuersly addicted, amongst whom are to bee marked seuen sundry Trades and kindes of liuing: which  
are

are theſe: *Prieſts, Souldiers, Graſiers, Neate-  
heardes, Saleſmen, Interpreters, Maryners*: ſo  
many kindes bee there of this people, taken  
of the Trade or craſte which euery one fol-  
loweth. Likewiſe, the ſouldiers are called  
*Calafiries* and *Hermotybies* dwelling in certayne  
regions. For the whole countreye of *Ægypte*  
is diſtinguiſhed into certaine territories. The  
coaſtes of the *Hermotybies* are theſe. *Buſiris,*  
*Sais, Chemmis, Papremis,* and the halfe parte of  
the Iland *Proſopis*, otherwiſe called *Natho*. In  
theſe quarters are inhabyting of the ſouldiers  
*Hermotybies* 160 thouſande, none of the which  
geue themſelues to manuary artes or any trade  
of gayne, but wholly praſtiſe the ſcience of  
armes. Moreouer, to the *Calafyrians* are af-  
ſigned theſe regions: *Thebana, Bubaftiana, Aph-  
thitana, Tanitana, Mendefia, Sebenitana, Athri-  
bitana, Pharlæthitana, Thmuitana, Thnuphitana,*  
*Anyſia, Myecphoritana*, which tribe poſſeſſeth  
an Iland lying againſt the City *Bubafis*. The  
tribes of the *Calafyrians*, when they are muſtered  
to the moſt, yeelde to the warre two hundred  
and fiftye thouſand men, which are neuer trained  
vp in any thing but in feates of Chiuallry the  
Sonne learning of his father.

Which cuſtome, whether the *Greekes* tooke  
from the *Ægyptians*, or borrowed it from els  
where,

Craftsmen of  
all others  
least in the  
land.

where, I can not certainly say, seeing that in *Scythia*, *Perfia*, and *Lydia*, and welnigh all the countreyes of the *Barbarians*, the basest sorte of Cityzens are such as exercise handicraftes, and their children of leaste accounte: and they best regarded which are leaste conuerfante in the same, especially such as are employed in the fielde.

The same maner also doe the *Grecians* obserue, and chiefly the *Lacedæmonyans*, and euen amonge the *Corinthyans*, craftsmen and such others are debased to the lowest degree.

The honour  
of souldiers  
in Ægypt.

To these gentlemen souldiers, this chiefe honour is assigned above all sortes of men, sauing those onely that are busied in the seruice of the Sainctes, that to euery one of them is allotted twelue portions of singuler good grounde, exempt and free from all kinde of Tribute and Pension, and seuerall to their owne vse and behoofe. Each plot of grounde contayning euery way an hundred cubyt by the *Ægyptian* measure. A cubyt amongst the *Ægyptians* is equall to that which they vse in *Samos*.

The Kynges  
Garde.

A thousand of each company, aswell of the *Calysirians* as *Hermatybians*, did yearely geue attendaunce, to garde and defend the Kinges body. To whom, besides the profite and reuenues of their land, were certayne Farme-places geuen,



geuen, to each man one. Moreouer, for their lyuery fve pound of tosted bread, two pounce of Beefe, and a gallon of wyne, which were duely ferued to them euery day. When as therefore *Apryes* on the one fide with his ftipendaries, and on the other fide *Amafis* with an huge army of the *Ægyptians* were come into the City *Memphis*, they clofed battaile: where the hyred fouldiers of *Apryes* acquitted them felues very valiauntly, till at the length (being fewer in number) they were put to flight. *Apryes* was perfwaded that neither god nor the diuell coule haue ioynted his nofe of the Empyre, hee feemed fo furely to haue ftrengthned it to him felfe. Neuertheleffe, in this fight hee was foyled, taken a liue, and caried to his owne courte in *Saïs*: where *Amafis* kept him more like a Prynce than a pryfoner, for the time that hee lyued. At length the *Ægyptians* murmuring againfte him, that hee did not well to referue a liue a mortall enemy both to himfelfe and the whole country, he delyuered vp *Apryes* into their handes. Whom they immediatly toke and ftrangled, and buried him in the fepulcher of his father in the temple of *Minerua*, neere vnto a certayne Oratory, at the lefte hand as you enter in. Being the vfe with the people of *Saïs* to burie all fuch, as out of their tribe haue attayned to the kingdome,

The death of  
Apryes.

dome, within the temple. For the tounbe of *Amasis* is placed vpon the other side of the Oratory, contrary to the Sepulcher of *Apryes* and his Progenitours. Likewise, in one place of this Temple is a fayre Chamber builde of stone, beautified with fundry Pyllers ingrauen like vnto Palme-trees, being otherwyse very sumptuously and royally garnished. In the middest of the Chamber are two mayne Posts, betwene the which standeth a Cophine. There is also a tounbe in the same, the name whereof I may not descry without breache of Religion.

At *Sais* in the Temple of *Minerua*, beneath the Churche and neere vnto the walle of *Minerua*, in a base Chappell, are standinge certayne greate brooches of stone, whereto is adioyninge a lowe place in manner of a Dungeon, couered ouer wyth a stone curiously wroughte, the Vaute it selfe being on euery side carued with most exquisite arte, in biggnesse matchinge with that in *Delos*, which is called *Trochoïdes*. Herein euery one counterfayteth the shadowes of hys owne affections and phantasies in the nyghte season, which the *Ægyptians* call *Mysteries*: touchinge which, god forbid, I should aduenture to discover so much as they vouchsafed to tell mee. In lyke manner of the Decrees of *Ceres*, which the *Grecians* terme *θεσμοφύγια*, that is to say, the  
publishinge

publiffinge of Lawes and Ordynances: of thefe matters I dare not bee very francke in fpeakinge, no further then religion wyll permit. This is certayne, that the Daughters of *Daneus* were the firfte that brought this cuftome oute of *Ægypte*, and made it knowne to the women of *Pelafgos*. But afterwarde mislyked of the *Dores*, it was vtterly abolyfhed and lefte off in all the Countrey of *Peloponnesus*, fauinge of certayne *Arcadians*, whom the people of *Peloponnesus* lycensed to contynewe in the Countrey, by whome the fame order was retayned.

*Apries* being dead *Amafis* raygned in his fteede The Kinge. being of the Tribe of *Saïs*, and trayned vp in a City named *Suph*. In the firft entraunce of his raygne the *Ægyptians* fet lyght by him, and had him in greate contempte, being fpronge of no Noble houle, but aryfinge of the common troupe of the popular forte. Whofe goodwill *Amafis* A deuife wrought by Amafis to chafe the goodwill of his fubjects. foughte to reconcile rather by pollicy than feuerity. Being therefore infinitely riche, he had amongest other his treafure, a Bafon of cleane Golde wherein both him felfe and his Gueftes were wont to wafhe their Feete. This Bafon hee caufed to bee beaten into the forme and Image of a god, and fet it vp in a fit place of the City. The *Ægyptians* repayringe to the place, bowed themfelues in greate reuerence vnto  
the

the Image : which *Amasis* hauing learned by his friendes, assemblinge the people, tolde them that of the same Basen wherein him selfe, and many other of the *Ægyptians* had bene wonte to vomite, pyffe, washe their feete, and all such base exercises, was framed the god that they so greatly honoured : saying, that his owne present estate was not much vnlyke vnto that Basen : for albeit, before time he had bene one of the basest degree of the people, yet now being their Kinge hee ought of ryghte to bee had in honour. Whereby the *Ægyptians* weare so allured that they thought it meete afterwards to obeye their Prynce. Who afterwards obserued this Custome in dealinge with the affayres of the realme : from the morninge, vntill the places of assembly and common meeting were filled, hee sat vppon all matters, that were brought before him : spending the rest of the day amongst his companyons in swilling, drinking, and such broade and vnseemely iesting, as if hee had bene some common rybauld or Vyce of a playe. Whereat his friendes aggrieuinge, rebuked him in these or such like termes. Most worthy Prince, it is a great blemish to your name to liue so wickedly, more meete it were for you to sit in a Throne of maiesty and decide the causes of your subiects, whereby the *Ægyptians* might knowe themselves

His custome  
in admini-  
strating the  
kingdome.

felues to bee gouerned by a worthy Prince, and your fame bee increased throughout all the lande. To whom hee answered. They that owe the Bowe knowe best when to bend it: which being alway bent becommeth so weake, that it is altogether vnfit for those that shoulde vse it: euen so it fareth with those that tyreing themselues with continuall paynes, geuing no intermission to their cares, they are sodenly bereaued either of their right minde, or their perfit members.

This king, whiles hee lyued without honour, was geuen to bibbing and scoffing without measure, neuer greatly minding his affayres: and as ofte as hee wanted to serue his turne, and to yeelde supply to his pleasures, he sought mayntenance by filching and stealing, whereof if happily hee were at any time attached, his maner was to stand stoutly in deniall of the thing and defiance of the person: for which cause, being many times brought to the Oracles and places of southsaying: hee was sometime conuicted by them, and at other times acquitted. Wherefore, hauing attayned to the kingdome, which of the gods soeuer had acquitted him of theft, he had no regard to their temples, did no honour to them, gaue no gyftes, offered no sacrifice, esteeming them vnworthy of any reuerence, hauing geuen out a false verdict. And such as had pronounced  
him

him guilty, to these as to the most true gods, whose Oracles were agreeable to iustice, hee perfourmed the greatest honour hee could deuise. Besides, in the City of *Saïs* hee made a porche to the temple of *Minerua*, a worke of great admiration, and farre passing the rest, both in heights and bignesse, so great is the quantity of the stones that were employed in the building. Hee erected besides in the same place, diuerse Images of a wonderfull size, and the pictures of many noysome and pestilent Serpents. Hee layde there also many huge stones, to the repaying of the temple, parte of the which were digged out of the stone quarryes by *Memphis*: other of great quantity brought from the city of *Elephantina*, which is distant from *Saïs* 20 dayes sayling. Moreouer, that which is not the least wonder, but in my minde to be reckoned amongst the chiefest: hee brought from *Elephantina* an house framed of one stone: in the cariage whereof 2000 choyse men of the Mariners of *Aegypt* consumed three yeares. The rouse hereof on the outside is 21 cubits longe, 14 cubits broad, and eight cubites highe: being on the insid 22 cubites in length, and in height 5. This house is set at the entring into the temple: geuing this reason why it was not brought into the church, for that the chiefe  
Mariner,

Mariner, when he had gotten it to that place, as wearie wyth hys dayes worke, tooke respite and breathed him selfe, whereat the King being very much mooued, bad him leaue of work, not permitting him to labour any longer. Some say that one of those, which were busied in heauing of the stone with leauers, to haue bene bruised to death by it, and that this was the cause why it floode without the Pallace. By the same King were erected sundry temples, built by arte very exquisitely and cunningly, whereof one hee made sacred to *Vulcane*: before which lyeth a great Image with the face vpwarde, in length feuenty five feete, being spread along vppon a pauement of stone: in the selfe same place on eache side this Image, stand two carued monuments of stone, twenty foote in quantity. Like vnto this is another stone in *Sais*, lying in the selfe same maner. In like sorte the great temple in *Memphis*, so gorgeous and beautifull to the sight of all that behold it, was the handiwork also of the same King *Amasis*. In the time of this Kinges gouernmente *Ægypt* floryshed in all wealth, being greatly increased, aswell by the ryches which the ryuer yeeldeth, as in other reuenewes which the people receyue by the countrey, which at the same time was so populous that there were then inhabited 20000 cities.

Likewise,

A statute of  
arrerages.

Likewise, by this Kinge it was enacted, that euerye one should yearely render accounte to the cheife president of the countrey, howe, and by what maner of trade hee gayned his lyuinge : being alwayes prouyding that such as refused to doe it at all, or beeing called to a reckoninge, coulde shewe no lawefull meanes, howe they spent their tymes ; should for the same cause bee adiudged to dye.

Which lawe *Solon* borrowing of the *Ægyptians*, did publish it in *Athens*, and is by them, for the profite thereof, most religiously obserued. *Amasis* vppon good affection hee bare to the *Grecians*, besides other benefittes franckly bestowed on them, made it lawefull, for all such as trauallyed into *Ægypte*, to inhabyte the City *Naucrates*. And such as would not abyde in that place, hauinge more mynde to seafaring for the vse of Marchaundize, to those hee gaue lybertye to plant aulters and builde churches. So that the greatest and most famous Temple in all the land is called the *Grecian* temple. The Cities of the *Greekes* by whose charge and expence this temple was builde in *Ægypte*, were these : of the countrey of *Ion̄ia*, *Chius*, *Teus*, *Phocæa*, *Clazomene* : amongst the *Dorians* foure Cities : *Rhodus*, *Cnydus*, *Halicarnassus*, *Phaselus* : one City of the people of *Æolia*, namely, *Mitylene*. To these



these Cityes of *Greece* is the Temple belonginge, by whom also are founde and mayntayned certayne Priests to serue in the same. There are other townes besides in *Greece* that haue some righte to the Temple, as hauing contributed some thinge to the vse of the same.

Howbeit the Temple of *Iupiter*, the people of *Ægina* built of their owne proper cost. No City toke parte with *Samos* in setting vp the Pallace of *Iuno*: the *Milesians* alone tooke vppon them to erect the Temple of *Apollo*. Besides these there are no other monuments built by the *Grecians* which remayne extant in *Ægypt*. And if by fortune any of the *Greekes* passe into *Nylus*, by any other way then that which serueth to lande from *Greece*, hee is fayne to sweare that hee was constrained agaynst his will, byndinge him selfe by oath that in the same Shippe he wyll speede him selfe into *Canobicus*, another Channell of the Ryuer so called: and if by contrarye wyndes hee bee hindered from arryuinge there: hee muste hyre caryage by water, and so ferry the nexte way to *Naucrates*. In such sorte were the *Grecians* tyed to that City, beinge by reason of their trafique thither, had in principall honoure. Nowe whereas the Pallace of *Amphiçtion* whiche is nowe at *Delphos*, beeing straungely pearyshed by fyre, was gone in hande  
with

with a freshe, vppon price of three hundred tal-  
lentes: the people of *Delphos* which were  
leauyed at the fourth parte of the charges, straying  
about all countreyes, gathered very much,  
being chiefly assysted by the *Ægyptians*.

*Amasis* the Kinge, bestowinge on them a  
thowfande tallents of Alume, and the *Grecians*  
that were abyding in *Ægypt* twenty pound.  
Moreouer, with the *Cyrenæans* Prynce *Amasis*  
entred friendship, and strooke a league of fellow-  
ship with the same, insomuch, that he thought  
meete to enter allyaunce with them, taking a  
wife of that countrey, eyther for affection he  
bare to the women of *Greece*, or in respecte of  
hys loue to the *Cyrenæans*. His wife, as some  
say, was the daughter of *Battus* sonne of *Arcefi-  
laus*, as others reporte, of *Critobulus* a man of  
chiefe credite and regarde amongst those with  
whome he dwelt. His Ladies name was *Ladyce*,  
a woman of surpassing beautie, with whome, the  
King beeing in bed, was so strangely benumbed,  
and daunted in courage, as if he had bene an  
Eunuch, not able to execute any dutie of a man,  
wherat the King himselfe beeing greatly agast,  
feeling himselfe frolicke in the company of other  
women, and so faint to hys Lady *Ladyce*, on a  
time began to taunt her in these tearmes. Can  
it be thou filthy and detestable hagge, that by  
any

any meanes I ſhould refrayne from doing thee to the moſt miſerable death that can be deuifed, which haſt thus inchaunted and bewitched my body: In faith minion, I will coniure this diuill of yours, and aſſure thy ſelfe, if thy lucke be not the better, thou ſhalt not liue two dayes to an ende. The poore Lady ſtanding ſtiffely in her owne defence, and nothing preuayling to appeaſe his fury, vowed within her ſelfe to the goddeſſe *Venus*, that in caſe it might pleaſe her to inable *Amafis* to performe the duties of an huſband, and accompany with her the ſame night, ſhe would dedicate an image vnto her at *Cyrenæ*. Her prayers being heard, *Amafis* became ſo frolicke, that before the morning they aroſe the beſt contented folkes on the earth, euer after that finding hymſelfe ſo apt to enioy the delightes of his Lady, that he tooke greateſt pleaſure in her company, and loued her moſt entirely of all other. *Ladyce* remembring her vowe ſhe had made to *Venus*, thought good to performe it, and framing a moſt beautifull and curious image, ſhe ſente it to the city *Cyrenæ*, which ſtoode vnperithed vnto our dayes, being placed by the citizens without the towne. The ſame *Ladyce*, *Cambyſes* King of *Perſia* vanquiſhing *Ægypt* vnderſtanding what ſhe was, ſent her without any manner ſhame or violence into her  
owne

owne countrey. By this King *Amasis* were many giftes distributed of singulare price and value. To *Cyrenæ* he sent the image of *Minerua*, garnished all ouer wyth gilt, and his owne personage most curiously shadowed by a Paynter. Likewise to the city *Lindus* he gaue two images of the goddesse *Minerua* wrought in stone, with a linnen stomacher most excellently imbrodered by arte. Moreouer, to the goddesse *Iuno* in *Samus*, two pictures expressing her diuine beautie, of most exquisite workmanship. Which bountie he exercised towards the *Samians* for the great friendship he bare to their King *Polycrates* the sonne of *Æaces*. But to the city *Lyndus*, why he should shewe hymselfe so franke and liberall, no other reason serued, sauing that the fame wente that the great temple of *Minerua* in *Lindus* was builded by the daughters of *Danaus* after they were knowne, and had escaped the daungers intended against them by the sonnes of *Ægyptus*.

These and many other excellent gifts were disperfed and giuen abroad by King *Amasis*. By whome also the city *Cyprus* which was deemed of all men  
 vincible, and had neuer before beene  
 vanquished by any, was conquer-  
 ed, taken, and brought  
 vnder tribute.

\* \*  
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